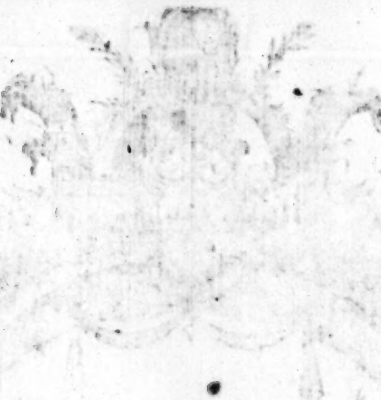


THE
FOVNDATION
OF CHRISTIAN
RELIGION: GATHE-
RED INTO SIX
Principles.

And it is to be learned of ignorant
people, that they may be fit to heare
*Sermons with profit, and to receive
the Lords Supper with
comfort.*

PSALM. 119. 30.
The *entrance* into thy words sheweth
light, and giueth vnderstanding to
the *simple*.

LONDON,
Printed by the Widow Orwin, for
John Porter. 1597.



FOUNDATION
OF CHRISTIAN
RELIGION

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To all ignorant people that desire to be instructed.



Oure people, your manner is to sooth & your selues, as though ye were in a most happie estate: but if the matter come to a iust triall, it will fall out farre otherwise. For ye leade your liues in great ignorance, as may appeare by these your common opinions which follow.

- 1 That faith is a mans good meaning and his good seruing of God.
- 2 That God is serued by the rehearsing of the ten Commandements, the Lords prayer and the Creede.
- 3 That ye haue beleueed in Christ euer since you could remember.
- 4 That it is pitie that he should liue which doth any whit doubt of his saluation.
- 5 That none can tell whether hee shall bee saued or not certainly: but that all men must be of a good beleefe.
- 6 That howsoeuer a man liue, yet if he call vpon God on his deathbed, and say, *Lord haue mercie on me*, and so goe away like a Lambe, he is certainly saued.
- 7 That, if any be strangely visited, he is either taken with a Planet, or bewitched.
- 8 That a man may lawfully sweare when he speaks nothing but the truth: and sweares by nothing but that which is good, as by his faith or troth.
- 9 That a Preacher is a good man no longer than he is in the pulpet. *They thinke all like themselves.*
- 10 That a man may repent when he will, because the Scripture saith, *At what time soeuer a sinner doth repent him of his sinne, &c.*
- 11 That it is an easier thing to please God then to please our neighbour.
- 12 That yee can keepe the Commandements, as well as God will giue you leaue.
- 13 That it is the safest, to doe in Religion as most doe.
- 14 That merrie ballads and bookes, as *Scroggin, Benis of Southampton, &c.* are good to driue away time, and to remoue heart quames.
- 15 That ye can serue God with all your hearts: and that ye would be sorie else.
- 16 That a man need not heare so many Sermons except he could follow them better.
- 17 That a man which commeth at no Sermons, may as well beleuee, as hee which heares all the Sermons in the world.
- 18 That ye know all the Preacher can tell you: For he can say nothing, but that every man is a sinner, that we must loue our neighbours as our selues, that every man must be saued by Christ: and all this ye can tell as well as he.
- 19 That it was a good world when the olde Religion was, because all things were cheape.
- 20 That drinking and bezeling in the alehouse or tauerne is good fellowship, and shewes a good kinde nature, and maintaines neighbourhood.
- 21 That a man may sweare by the Masse, because it is nothing now: and byr Ladie, because she is gone out of the countrey.
- 22 That euery man must be for himselfe, and God for vs all.
- 23 That a man may make of his owne whatsoeuer he can.
- 24 That if a man remember to say his prayers in the morning (though he neuer vnderstand them) he hath blessed himselfe for all the day following.

THE EPISTLE.

- 25 That a man praeth when he saith the ten Commandements.
- 26 That a man eates his maker in the Sacrament.
- 27 That if a man be no adulterer, no theefe, nor murderer, and doe no man harme, he is a right honest man.
- 28 That a man neede not haue any knowledge of Religion, because he is not booke-learned.
- 29 That one may haue a good meaning, when he saith and doth that which is euill.
- 30 That a man may goe to Wizards, called wisemen, for counsell: because God hath prouided a salue for euery fore.
- 31 That ye are to be excused in all your doings, because the best men are sinners.
- 32 That ye haue so strong a faith in Christ, that no euill company can hurt you.

These and such like sayings, what argue they but your grosse ignorance? Now, where ignorance raigneth, there raignes sin: and where sin raignes, there the diuill rules: and where hee rules, men are in a damnable case.

Ye will reply vnto me thus: that ye are not so bad as I would make you: if needs bee you can saye the Creede, the Lords Prayer, and the ten Commandements: and therefore ye will be of Gods belofe saye all men what they will, and you desie the diuill from your hearts.

I answer againe, that it is not sufficient to say all these without booke, vlesse ye can vnderstand the meaning of the words, and bee able to make a right vse of the Commandements, of the Creede, of the Lords prayer, by applying them inwardly to your hearts and consciences, and outwardly to your liues and conuersations. This is the verie point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, vnfained faith, and sound repentance: here I haue set downe the principall poynts of Christian Religion in sixe plaines and easie rules, euen such as the simplest may easily learne: and hereunto is adioyned an exposition of them word by word, if ye doe want other good directions, then vse this my labour for your instruction: In reading of it first learne the sixe principles, and when ye haue them without booke and the meaning of them withall, then learne the exposition also: which being well considered, and in some measure felt in the hart, ye shall be able to profit by Sermons,

whereas now ye cannot: and the ordinary parts of the Catechisme, namely,

the ten Commandements, the Creede, the Lords prayer, and

the institution of the two Sacraments shall

more easily be vnderstood.

Thine in Christ Iesus,

William Perkins.

THE FOUNDATION OF CHRISTIAN RELIGION, GATHERED INTO SIX principles.

The first Principle.

Question.

WHAT doest thou belecue concerning God?

A. There is one God, creator and gouernour of all things, distinguished into the Father, the Sonne, and the holie Ghost.

Prooues out of the word of God.

1. There is a God.

For the inuisible things of him, that is, his eternall power and Godhead, are scene by the creation of the world, being considered in his workes, so the intent that they should be without excuse. Rom. 1. 20.

Nevertheless, hee left not himselfe without witnesse, in that he did good, and gaue varnais from heauen, and fruitfull seasons, filling our hearts with food and gladnesse. A. 14. 17.

2. This God one.

Concerning therefore moare sacrificed to Idols, we know that an Idol is nothing in the world: and that there is none other God but one. 1. Cor. 8. 4.

3. He is creator of all things.

In the beginning God created the heauen and the earth. Gen. 1. 1.

Through faith we understand, that the world was ordained by the words of God: so that the things which we see, are not made of things which did appeare. Heb. 11. 3.

4. He is gouernour of all things.

The eyes of the Lords in euery place beholde the euill and the good. Pro. 15. 3.

Yea, and all the hayres of your head are numbered. Mat. 10. 10.

5. Distinguished into the Father, the sonne, and the holy Ghost.

And Iesus when he was baptized came straight out of the water, and loe the heauens were opened vnto him, and Iohn sawe the spirit of God descending like a dove and lighting vpon him. Matt. 3. 16.

And loe, a voyce came from heauen, saying: This is my beloued sonne, in whom I am wel pleased. vers. 17.

For there are three, which beare record in heauen, the father, the word, & the holie Ghost: and these three are one. 1. Iohn. 5. 7.

The second Principle.

Q. What doest thou belecue concerning man, & concerning thine own selfe?

A. 3

A. All

A. All men are wholie corrupted with sinne through Adams fall, and so are become slaues of Sathan, and guiltie of eternall damnation.

1 All men are corrupted with sinne.

Rom. 3. 10. *As it is written, there is none righteous, no not one.*

2 They are wholie corrupted.

1. The. 5. 23 *Now the verie God of peace sanctifie you throughout, and I pray God that your whole spirit, and soule, and bodie, may be kept blamelesse vnto the comming of our Lord Iesus Christ.*

Eph. 4. 17. *This I say therfore and testifie in the Lord, that yee henceforth walke not as other Gentiles walke in vanitie of their minds:*

vers. 18. *Having their cogitation darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts.*

Gen. 6. 5 *When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughtes of his heart were only euill continually.*

3 Through Adams fall.

Rom. 5. 12. *Wherefore as by one mans sinne entred into the world, and death by sinne, and so death went ouer all men, for so much as all men haue sinned.*

4 And so are become slaues of Sathan.

Eph. 2. 2. *Wherein in time past ye walked according to the course of the world, and after the prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience.*

Heb. 2. 14 *For as much then as the children were partakers of flesh and blood, he also himselfe likewise tooke part with them, that he might destroy through death, him that had the power of death, that is, the Devil.*

2 Cor. 4. 4 *In whom the God of this world hath blinded the minds, that is, of Infidels, that the light of the glorious Gospell of Christ, which is the image of God, should not shine vnto them.*

5 And guiltie of eternall damnation.

Gal. 3. 10 *For as manie as are of the workes of the law, are vnder the curse, for it is written; Cursed is euery man that continueth not in all things, which are written in the booke of the Law to doe them. Likewise then as by the offence of one, the fault came on all men to condemnation: so by the iustifying of one, the benefite abounded toward all men to the iustification of life.*

Rom. 5. 18

The third Principle.

Q. What meanes is there for thee to escape this damnable estate?

A. Iesus Christ the eternall sonne of God, being made man, by his death vpon the crosse and by his righteousnes, hath perfectlie alone by himselfe, accomplished all things that are needfull for the saluation of mankind.

1 Iesus Christ the eternall sonne of God.

Ioh. 1. 14 *And the word was made flesh and dwelt among vs, and we saw the glorie therof, as the glorie of the onlie begotten (Sonne) of the father full of grace and truth.*

2 Being made man.

Heb. 2. 16 *For he in no sort tooke the Angels, but he tooke the seed of Abraham.*

3 By his death vpon the crosse.

But he was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes we are healed. Esa. 53. 5

4 And by his righteousness.

For as by one mans disobedience many were made sinners, so by the obedience of Rom. 5. 19:
one shall many also be made righteous.

For he hath made him to be sin for vs which knew no sin: that we should be made 2. Cor. 5. 21
the righteousness of God in him.

5 Hath perfectlie

Wherefore he is able also perfectly to saue them, that come vnto God by him, see- Heb. 7. 25
ing he neuer lineth to make intercession for them.

6 Alone by himselfe

Neither is there saluation in any other, for among men there is giuen none o. Act. 4. 12
ther name vnder heauen, whereby we must be saved.

7 Accomplished all things needfull for the

saluation of mankind.

And he is the reconciliation for our sinnes, and not for ours only, but also for the 1. Ioh. 2. 2
sinnes of the whole world.

The fourth Principle.

Q. But how maist thou be made partaker of Christ and his benefits?

A. A man of a contrite and humble spirit, by faith alone apprehending and ap-
plying Christ with all his merits vnto himselfe, is iustified before God and san-
ctified.

1 A man of a contrite and humble spirit

For thou saist he, that is high and excellent, bee that inhabiteth the eternity, Esa. 51. 13
whose name is the holie one, I dwell in the high and holy place, with him also that
is of a contrite and humble spirit, to renine the spirit of the humble, and to giue
life to them that are of a contrite heart.

The sacrifices of God are a contrite spirit, a contrite and a broken heart, O God, Psal. 51. 17
thou wilt not despise.

2 By Faith alone

As soone as Iesus heard that word spoken, he said vnto the Ruler of the Syna- Mark. 5. 36
gogue, be not afraid, only beleene.

So Moses made a Serpent of brasse, and set it vp for a signe, and when a Serpent Num. 21. 9
had bitten a man, then he looked to the serpent of brasse and liued.

And as Moses lift vp the Serpent in the wilderness, so must the sonne of man Ioh. 3. 14
be lifted vp,

That whosoener beleeneth in him, should not perishe, but haue eternall life. Ioh. 3. 15

3 Apprehending and applying Christ with all his merits
vnto himselfe.

But as many as receiued him, so them he gaue power, to be the sonnes of God, 1. Ioh. 1. 12
them that beleene in his name. And Iesus said vnto them, I am the bread of life, he
that commeth to me shall not hunger, & he that beleeneth in me shall neuer thirst. Ioh. 6. 35

Sixe Principles

4 Is iustified before God.

Rom. 4. 3. *For what saith the scripture, Abraham beleueed God, and it was counted to him for righteousness.*

verf. 6. *Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousness, without workes, saying:*

verf. 7 *Blessed are they whose iniquities are forgiven, and whose finnes are covered.*

5 And sanctified.

Act. 13. 19 *And he put no difference betweene vs and them, after that by faith he had purified their hearts.*

1. Cor. 1. 30 *But ye are of him in Christ Iesus, who of God is made vnto vs wisdom and righteousness, and sanctification and redemption.*

The fift Principle.

Q. What are the ordinarie or vsuall meanes for the obtaining of faith?

A. Faith commeth onlie by the preaching of the word, and increaseth daylie by it: as also by the administation of the Sacraments, and prayer.

1 Faith commeth onlie by the preaching of the word, and increaseth daylie by it.

Rom. 10. 14 *But how shall they call on him, in whom they haue not beleueed, how shall they beleue in him, of whom they haue not heard: and how shall they heare without a Preacher?*

Pro. 29. 18. *Where there is no vision the people decay, but he that keepeth the Law is blessed.*

Hof. 4. 8. *My people are destroyed for lack of knowledge, because thou hast refused knowledge I will also refuse thee, that thou shalt be no priest to me, & seeing thou hast forgotten the law of thy God, I will also forget thy children.*

2 As also by the administation of the sacraments.

Rom. 4. 11. *After he receiued the signe of circumcision, as the seale of the righteousness of the faith, which he had when he was uncircumcised, that he should be the father of all them that beleue not being circumcised, that righteousness might be imputed to them also.*

1. Cor. 10. 1 *Moreover brethren, I wold not that ye should be ignorant, that all our fathers were under the cloude, and all passed through the sea, &c.*

3 And prayer.

Rom. 10. 13 *For who soeuer shall call vpon the name of the Lord shall be saved.*

The sixt Principle.

Q. What is the estate of all men after death?

A. All men shall rise againe with their owne bodies, to the last iudgment, which being ended, the godlie shall possesse the kingdome of heauen: but vnbeleueers and reprobates shall be in hell, tormented with the deuill and his Angels for euer.

* 1 And rise againe with their owne bodies.

Ioh. 5. 28. *Murrell not at this, for the houre shall come, in the which all that are in the graues shall heare his voice.*

verf. 29. *And they shall come forth that haue done good, vnto the resurrection of life: but*

of Christian Religion.

5

but they that haue done euill, vnto the resurrection of condemnation.

2 To the last iudgement.

For God will bring euery worke vnto iudgment, with euery secret thing, whether it be good or euill. Eccl. 12. 14

But I say vnto you, that of euery idle word that men shall speake, they shall giue account thereof at the day of iudgment. Mat. 12. 36.

3 Which being ended; the godly

And deliuered iust Lot, vexed with the vnclauie conuersation of the wicked. 2. Pet. 2. 7

And the Lord sayd vnto him: go through the middest of the citie, euen through the middest of Ierusalem, and set a mark vpon the foreheads of them that mourne and cry, for all the abominations that be done in the middest thereof. Ezech. 9. 4

4 shall possesse the kingdome of God.

Then shall the King say to them on his right hand, Come ye blessed of my father, inherit ye the kingdome prepared for you, from the beginning of the world. Mat. 25. 34

5 But vnbeleeuers and reprobates shall bee in hell tormented with the deuill and his Angels.

Then shall he say vnto them on the left hand, Depart from me ye cursed into euilllasting fire, which is prepared for the deuill and his Angels. Mat. 25. 41.

The Scriptures for prooffe were onlie quoted by the Author, to moue thee to search them: the wordes themselues I haue expressed, at the earnest request of many, that thou maist the more easilie learn them: if yet thou wilt be ignorant, thy malice is euident: if thou gainest knowledge, glorie God the glorie in doing of his will.

Thine T. S.

THE EXPOSITION OF THE PRINCIPLES.

The first principle expounded.

Question.

What is God?

A. God is a ^a *spirite*, or a spiritual substance, most wise, most holie, eternall, infinite.

Q. How doe you perswade your self that there is such a God?

A. Besides the testimonies of the scriptures, plain reason will shew it.

Q. What is one reason?

^b Ro. 1. 20.
^a Ct. 4. 17

A. When I consider ^b the wonderfull frame of the world, me thinks the filie creatures that be in it could neuer make it: neither could it make it selfe, and therefore besides all these, the maker of it must needs be God. Euen as when a man comes into a strange Countrey, and sees faire and sumptuous buildings, & yet finds no liuing creatures beside there birds & beasts, he wil not imagine that either birdes or beasts reared those buildings, but he presentlie conceiues that some men either were or haue been there.

Q. What other reason haue you?

^c Ro. 2. 15.
^{Gen.} 38. 10
[&] 13. 14

A. ^c A man that commits anie sinne, as murder, fornication, adulterie, blasphemie, &c. albeit he doth so concale the matter, that no man liuing know of it, yet oftentimes hee hath a griping in his conscience, and feeles the very flashings of hell fire: which is a strong reason to shew that there is a God, before whose iudgement seat he must answere for his fact.

Q. How many Gods are there?

A. No ^d more but one.

^d 1. Cor. 8. 6

Q. How doe you conceiue this one God in your mind?

^e Deu. 4. 16.
^{Amos.} 4. 13

A. Not ^e by framing any image of him in my minde (as ignorant folks doe, that thinke him to be an olde man sitting in heauen) but I conceiue him by his properties and workes.

Q. What be his chiefe properties?

^f Job. 12. 13

^g Esa. 6. 3

^{Exo.} 20. 5. 6

^h Esa. 41. 4.

ⁱ Psa. 139. al

^k Job. 9. 4

^{Deu.} 10. 17

^{Jer.} 10. 12.

^{Psa.} 33. 6

A. Firſt, he is ^f *most wise*, vnderstanding all thinges aright, and knowing the reason of them. ^g Secondly, he is *most holie*, which appeareth in that he is *most iust* and *mercifull* vnto his creatures. Thirdlie, he is *eternall*, ^h without either beginning or end of dayes. Lastlie, he is *infinite*, ⁱ both because he is present in all places, and because he is of power sufficient to doe whatsoeuer he ^k will.

Q. What be the workes of God?

A. ¹ The creation of the world, and of euerie thing therein, and the preservation of them being created by his *speciall providence*.

Q. How

Q. How know you that God gouerneth every particular thing in the world by his speciall providence?

A. To omit the ^m Scriptures, I see it by experience: ⁿ meate, drinke and clo-
thing being voide of heat and life, could not preserue the life of man, vnlesse
there were a speciall providence of God to giue vertue vnto them.

m Matt. 10.
30.

Prou 16.33

n Leuit. 26

26.

Matt. 4.4

o 1. Ioh. 5.7

Mat 3.12

p Ioh. 15.26

Q. How is this one God distinguished?

A. ^o Into the Father which begetteth the sonne: into the Son who is be-
gotten of the Father: into the holie Ghost, ^p who proceedeth from the Father
and the Sonne.

The Principle expounded.

Q. Let vs now come to our selues, & first tell me what is the natural estate of man?

A. Every man is by nature ^q dead in sinne as a lothsome carrion, or as a dead
corps lyeth rotting and stinking in the graue, hauing in him the seed of all sins.

q Eph. 2.1

1. Tim. 5.5

Q. What is sinne?

A. Any^r breach of the law of God, if it be no more but the least want of that
which the Law requireth.

r 1. Ioh. 3.4

Rom. 7.7

Gal. 3.10

Q. How many sortes of sin are there?

A. Sinne is eyther ^s the corruption of nature, or any euill actions that pro-
ceede of it as fruites thereof.

s Colos. 3.9

Phil. 1.5.4

Q. In whome is the corruption of nature?

A. In all men, ^t none excepted.

t Rom. 3.10

Q. In what part of man is it?

A. In every^r part both of body & soule, like as a leprosie that runneth from
the crowne of the head to the sole of the foote.

* Gen. 6.5

1. The. 5.23

Q. Shew me how every part of man is corrupted with sinne?

A. First in the ^x mind there is nothing but ignorance and blindness con-
cerning heauenly matters. Secondly, ^y the conscience is defiled, being alwaies
either benumbed with sin, or els turmoyled with inward accusations and ter-
rors. Thirdlie, ^z the will of man only willetth and lusteth after euill. Fourthly, the
^a affections of the heart, as loue, ioy, hope, desire, &c. are moued and stirred to
that which is euill to imbrace it, and they are neuer stirred vnto that which is
good, vnlesse it be to eschew it. Lastly, the ^b members of the body are the in-
struments and tooles of the mind for the execution of sinne.

x 1. Cor. 2.

14.

Rom. 2.5

y Tit. 1.5

Ephes. 4.18

Esa. 57.20.

z Phil. 2.13

Iob. 15.16

a Gal. 5.24.

b Ro. 6.19.

Q. What be those euill actions that are the fruites of this corruption?

A. Euill ^c thoughtes in the mind, which come either by a mans owne con-
ceiuing, or by the ^d suggestion of the deuill: euill motions and lustes stirring in
the heart, and from these arise euill words & deeds, when any occasion is giuen.

c Gen. 6.5.

d Ioh. 13.2.

AGs. 5.3

1. Chr. 21.1

Q. How commeth it to passe that all men are thus defiled with sinne?

A. By ^e Adams infidelitie and disobedience, in eating the forbidden fruite:
euen as we see great personages by treason do not only hurt themselves, but al-
so stain their blood, and disgrace their posteritie.

e Rom. 5.12

19.19.

Gen. 3.

Q. What hurt comes to man by his sinne?

A. He

f Gal. 3. 10. *A.* ^f He is continuallie subiect to the curse of God in his life time, in the end of his life, and after this life.

Q. What is the curse of God in this life?

g Deut. 28.
21. 22. 27.
35. 66. 67.

A. In ^g the body, diseases, aches, paines: in the soule blindnes, hardnesse of heart, horror of conscience: in goods, hinderances, and losses: in name, ignominie and reproch: lastly, in the whole man, *bondage vnder Sathan the Prince of darkenesse.*

Q. What maner of *bondage* is this?

h Heb. 2. 14
Ephes. 2. 2.

A. This ^h *bondage* is when a man is the slaue of the deuill, and hath him to raigne in his heart as his *God*.

2. Cor. 4. 4.

Q. How may a man know whether Sathan be his *God* or not?

Luk. 11. 21.

A. He may know it by this, if he giue obedience to him in his heart, and expresse it in his conuersation.

Q. And how shall a man perceiue this obedience?

i Ioh. 8. 44

1. Ioh. 3. 8.

A. If he take ⁱ delight in the *euill motions* that Sathan puts into his heart, and doe fulfill the *lusts* of the deuill.

Q. What is the curse due to man in the end of his life?

k Rom. 5.

12

A. ^k Death, which is the separation of bodie and soule.

Q. What is the curse after this life?

l Gal. 3. 10.

Rom. 3. 10

A. ^l Eternall damnation in hell fire, whereof euery man is guiltie, and is in as great daunger of it, as the traytor apprehended is in daunger of hanging, drawing and quartering.

The third Principle expounded.

Q. If damnation be the reward of sinne, then is a man of all creatures most miserable. A Dog or a Toade when they die, all their miserie is ended: but when a man dieth, there is the beginning of his woe.

A. It were so indeed, if there were no meanes of deliuerance, but God hath shewed his mercie in giuing a *Sauour* to mankind.

Q. How is this *Sauour* called?

m Mat. 1. 21

n Heb. 2. 16.

John. 1. 14.

o Heb. 5. 7.

Mar. 13. 13.

A. ^m Iesus Christ.

Q. What is Iesus Christ?

A. The ⁿ eternall sonne of God made man, in all things, euen ^o in his *infirmities* like other men, saue only in sinne.

Q. How was he made man void of sinne?

p Mat. 1. 18

A. He was ^p conceived in the wombe of a *virgin*, and *sanctified* by the holy Ghost, at his conception.

q 1. Tim. 2.

5

Q. Why must our *Sauour* be both God and man?

A. He ^q must be a man: because man hath sinned, and therefore a man must die for sinne to appease Gods wrath: he must be God to sustaine and vphold the manhood, to ouercome and vanquish death.

r Psal. 45. 7.

Luke 4. 18.

Deu. 18. 15.

18.

Luke 1. 33.

Psal. 100. 21

Q. What be the offices of Christ to make him an al sufficient *Sauour*?

A. He is a ^r Priest, a Prophet, a King.

Q. Why is he a Priest?

A. To

A. To *work* the means of saluation in the behalfe of mankind.

Q. How doth he *work* the meanes of saluation?

A. First, by making *satisfaction* to his father for the sin of man: Secondly, by making *intercession*.

Q. How doth he make *satisfaction*?

A. By two meanes: and the first is by offering a *sacrifice*.

Q. What is this sacrifice?

A. Christ himself, as he is man, consisting of body and soule.

Q. What is the *Altar*?

A. Christ as he is God, is the *altar* on which he sacrificed himselfe;

Q. Who was the *Priest*?

A. None but Christ, and thus as he is both God and man.

Q. How oft did he sacrifice himselfe?

A. Neuer but once.

Q. What death did he suffer when he sacrificed himselfe?

A. A death vpon the Crosse, peculiar to him alone: for besides the separation of body and soule, he felt also the *pangs of hell*, in that the whole wrath of God due to the sinne of man, was poured forth vpon him.

Q. What profite commeth by his Sacrifice?

A. Gods wrath is appeased by it.

Q. Could the suffering of Christ, which was but for a short time, counteruaile euerlasting damnation, and so appease Gods wrath?

A. Yea, for seeing Christ suffered God suffered, though not in his God-head: and that is more than if all men in the world had suffered for euer and euer.

Q. Now tell me the other meanes of *satisfaction*?

A. It is the perfect *fulfilling of the law*.

Q. How did he fulfill the Law?

A. By his perfect *righteousnes*: which consisteth of two parts, the first, the integrity and purenesse of his humaine nature: the other, his *obedience* in performing all that the lawe required.

Q. You haue shewed how Christ doth make *satisfaction*, tell mee likewise how he doth make *intercession*?

A. He alone doth continuallie appear before his father in heaven, making the faithfull and all their prayers acceptable vnto him, by applying of the merits of his own perfect *satisfaction* to them.

Q. Why is Christ a Prophet?

A. To *renew* vnto his Church the way and meanes of saluation, and this he doth outwardly by the ministerie of his word, and inwardly by the teaching of his holy spirit.

Q. Why is he also a King?

A. That he might *bountifullly bestow* vpon vs, and *conuey* vnto vs all the foresaid meanes of saluation.

Q. How

Mat. 20. 28
Heb. 7. 25
26

Esa. 53. 10
u Apo. 8. 3
Heb. 13. 10

x Heb. 5. 5, 6

y Heb. 9. 28

z Esa. 53. 5.
Ioh. 12. 9
Reue. 19. 25
Luk. 22. 44

a Heb. 9. 26

* Act. 20. 28
2. Cor. 5. 16

b. 1. Cor. 1.
30.
Rom. 7. 19.
2 Cor. 5. 21.
c Ro. 5. 18
Rom. 4. 8
d Ro. 5. 24
1 Pet. 2. 5

e Iohn. 7. 39
Matt. 3. 17

f Esa. 9. 7

Q. How doth he shew himselfe to be a King?

g A^g. 10. 10
Eph^e. 4. 8.
A^g. 1. 9

A. In ^g that being *dead* and *buried*, he *rose from the grane*, quickened his dead bodie, *ascended* into heauen, and now *sitteth at the right hand* of his Father with full power and glorie in heauen.

Q. How els?

h Esa. 9. 7
and 30. 21

A. In ^h that he doth continually inspire and direct his seruants by the diuine power of his holy spirit, according to his holie word.

Q. But to who wil this blessed King communicate al these means of saluation?

i Mat. 20. 16
Ioh. 1. 11.
1 Ioh. 2. 2

A. He ⁱ offereth them to many, and they are *sufficient* to saue all mankind: but all shall not be saued thereby, because by faith they wil not receiue them.

The fourth Principle expounded.

Q. What is faith?

k Ioh. 1. 12.
& 6. 35.
Gal. 3. 27
Col. 2. 12

A. Faith is a ^k woonderfull grace of God, by which a man doth apprehend and apply Christ, and all his benefits vnto himselfe.

Q. How doth a man apply Christ vnto himselfe, seeing we are on earth, and Christ in heauen?

l 1. Cor. 1
12
Rom. 8. 16

A. This ^l applying is done by *assurance*, when a man is verily perswaded by the holy spirit, of Gods sauour towards himselfe *particularlie*, and of the forgiveness of his *owne* finnes.

Q. How doth God bring men truelie to beleue in Christ?

A. First he prepareth their hearts, that they might be capable of faith: and then he worketh faith in them.

Q. How doth God prepare mens hearts?

m Ezec. 11.
19
Ho^s. 6. 1. 2

A. ^m By bruising them, as if one would breake an hard stone to powder: and this is done by *humbling* them.

Q. How doth God humble a man?

A. By working in him a sight of his sins, and a sorrow for them.

Q. How is the sight of sin wrought?

o Ro. 3. 10
& 7. 7. 8

A. By the ^o Morall law: the summe whereof is the ten commandments.

Q. What finnes may I finde in my selfe by them?

A. Ten.

Q. What is the first?

a Com.
mand. 1.

A. ^a To make something thy God which is not God, by *fearing* it, *louing* it, so *trusting* in it more than in the true God.

Q. What is the second?

b II.

A. ^b To worship false Gods, or the true God in a false maner.

Q. What is the third?

c III.

A. ^c To dishonour God in abusing his titles, word, and works.

Q. What is the fourth?

d IIII.

A. ^d To breake the Sabbath in doing the workes of their calling and of the flesh: and in leauing vndone the workes of the spirit.

Q. What be the fixe latter?

e V.

f VI

A. To doe anything that may hinder thy neighbours *dignitie*, *life*, *chastitie*,

g chastitie, h wealth, i good name; k though it bee but in the secret thoughts and motions of thy heart, vnto which thou giuest no liking nor consent.

g VII.
h VIII.
i IX.
k X.

Q. What is sorrow for sinne?

A. It is^l when a mans conscience is touched with a lively feeling of Gods displeasure for any of these finnes: in^m such wise, that he vtterly despaires of saluation, in regard of any thing in himselfe, acknowledging that he hath deserved shame, and confusion eternally.

1 Aa. 2. 37.
38.
Cant. 3. 4.
m 1. Tim. 1.
15

Q. How doth God worke this sorrow?

Luk. 15. 21.
Ezra. 9. 6. 7.

A. By the terrible curse of the law.

Q. What is that?

A. Heⁿ which breakes but one of the commaundements of God, though it be but once in all his life time, and that onely in one thought; is subiect to and in danger of eternall damnation thereby.

n Galath. 3.

Q. When mens hearts are thus prepared, how doth God ingraffe faith in them?

A. By working certaine inward motions in the heart, which are the seedes of faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbled vnder the burden of his finnes, doth^o acknowledge and feele that he stands in great neede of Christ.

o Esay 55. 1.
Iohn 7. 13.
Luk. 3. 53.

Q. What is the second?

A. An^p hungry desire and a longing to be made partakers of Christ and all his merites.

p Reu. 21. 6.

Q. What is the third?

A. A^q flying to the throne of grace from the sentence of the law, pricking the conscience.

q Heb. 4. 16

Q. How is it done?

A. By^r praying, with sending vp lowd cries for Gods fauour in Christ in the pardoning of sinne: and with feruent perseuerance herein, till the desire of the heart be granted.

r Luk. 15. 28
19.
Math. 15.
22. 23.

Q. What followeth after all this?

A. God then, according to his mercifull promise, lets the poore sinner fee the assurance of his loue wherewith he loueth him in Christ, which assurance is a lively faith.

Aa. 3. 23.
2. Cor. 12. 1.
s Math. 7. 7
Esay 65. 24.
Iob. 13. 26.

Q. Are there diuers degrees and measures of true faith?

A. Yea.

t Rom. 1. 17.
Luk. 17. 5.

Q. What is the least measure of true faith that any man can haue?

A. When a man of a humble spirit by reason of the^u littlenes of his faith, doth not yet feele the assurance of the forgiveness of his finnes, and yet he is perswaded that they are pardonable, and therefore desireth that they should be pardoned, and with his heart prayeth to God to pardon them.

* Esay 42. 2.
Math. 17.
20.
Luk. 17. 3.

Q. How doe you know that such a man hath faith?

A. These

- x Rom. 8. *A. These desires & prayers are testimonies of the spirit, whose property it is to stir vp a longing & a lusting after heavenly things, with sighs & groanes for Gods fauour and mercie in Christ. Now, y where the spirit of Christ is, there is Christ dwelling: & where Christ dwelleth, there is true faith how weak soeuer it be.*
- Galath. 4. 6. *Q. What is the greatest measure of faith?*
- Matth. 5. 6. *A. When a mā daily increasing in faith comes to be fully persuaded of Gods loue in Christ towards himself particularly, & of the forgiveness of his own sins,*
- y Rom. 8. 9. *Q. When shall a Christian heart come to this full assurance?*
- Ephes. 3. 17. *A. Not^b at the first, but in some continuance of time, when he hath been well practised in Repentance, and hath had diuers experiences of Gods loue vnto him in Christ: then after them wil appeare in his heart the fulnesse of perswasion: which is the ripenes^c and strength of faith.*
- a Rom. 8. 38 *Q. What benefits doth a man receiue by his faith in Christ?*
39. *A. Hereby^d he is iustified before God and sanctified.*
- Cant. 3. 6. 7. *Q. What is this to be iustified before God?*
- b 2. Tim. 4. 7. 8. *A. It comprehendeth two things: the first, to be cleered fro the guiltines & punishment of sin: the second, to be accepted as perfectly righteous before God.*
- Psal. 23. 6. *Q. How is a man cleered from the guiltines and punishment of his sinne?*
- vers. with 1. *A. By Christs^f sufferings and death vpon the crosse.*
2. 3. 4. vers. *Q. How is he accepted righteous before God?*
- c Ro. 4. 20. *A. By the^g righteousness of Christ imputed to him.*
21. *Q. What profit comes by being thus iustified?*
- d 1. Cor. 1. 30. *A. Hereby^h and by no other meanes in the world, the beleeuer shall bee accepted before Gods iudgement seate, as worthis of eternall life by the meritis of the same righteousness of Christ.*
- AA. 15. 9. *Q. Doe not good works then make vs worthis of eternall life?*
- Rom. 4. 3. *A. No: for God who is perfect righteousness it self, wil find in the best works we do, more matter of dānatiō thē of saluatiō: & therefore^k we must rather cōdemne*
- e Rom. 8. 35 *2. our selues for our good works, then looke to be iustified before God thereby.*
- f Col. 1. 22. *Q. How may a man know that he is iustified before God?*
1. Pet. 2. 25. *A. He neede not ascend into heauen to search the secret counsell of God:*
1. Ioh. 1. 17. *1. but rather descēd into his own heart to search whether he be sanctified or not.*
- g 2. Cor. 5. 25. *Q. What is it to be sanctified?*
- h Ro. 4. 17. *A. It comprehendeth two things: the first, to be purged from the corruption of his owne nature: the second, to be indued with inward righteousness.*
- Apoc. 31. 27 *Q. How is the corruption of sinne purged?*
- A. By theⁿ meritis & power of Christs death, which being by faith applied,*
- k Psal. 143. *1. is a corasine to abate, consume and weaken the power of all sinne.*
- Esay. 64. 6. *Q. How is a man indued with inherent righteousness?*
- Iob. 9. 3. *A. Through the^o vertue of Christs resurrection, which being applied by*
- l Rom. 6. 4. *faith, is as a restoratiue to reuiue a man that is dead in sinne to newnes of life.*
1. Pet. 4. 1. 2. *Q. In what part of man is sanctification wrought?*
- o Ro. 6. 5. 6. *A. In p^r euery part of bodie and soule.*
- Phid. 3. 10. *Q. In*
- p 1. Th. 5. 23. *Q. In*

Q. In what time is it wrought? **A.** It is begun in this life, in which the faithfull receiue only the *first fruits* of the spirit, and it is not finished before the end of this life. 1 Ro. 8. 29. 2 Cor. 3. 18.

Q. What graces of the spirit doe usually shew themselves in the heart of a man sanctified?

A. The *barred* of sinne, and the *love* of righteousness. 1 Psal. 119. 113. & 40. 9 & 101. 3.

Q. What proceeds of them?

A. *Repentance*, which is a settled purpose in the hart, with a careful endeavour to leaue all his sins, & to liue a Christian life, according to all Gods comandements. Rom. 7. 12. 1 Psal. 119. 57. 112.

Q. What goeth with repentance?

A. A continuall fighting and strugling against the assaults of a mans owne flesh, against the motion of the diuell, and the inticements of the world.

Q. What followeth after a mā hath gotten y victory in any tēptatiō or affliction?

A. Experience of Gods loue in Christ, and so increase of peace of conscience and ioy in the holy Ghost. 1 Rom. 5. 3. 2 Cor. 1. 5.

Q. What followes, if in any tēptatiō he be ouercom, & through infirmitie fall?

A. After a while there wil arise a *godly sorrow*, which is, when a man is grieved for no other cause in the world but for this onely, that by his sin he hath displeased God, who hath been vnto him a most mercifull and louing Father. 2 Cor. 7. 8. 9. Mat. 26. 72.

Q. What signe is there of this sorrow?

A. The true signe of it is this, when a man can bee grieved for the very *disobedience to God* in his euill word or deede, though he should neuer bee punished; and though there were neither heauen nor hell. 1 Pet. 2. 19

Q. What followes after this sorrow?

A. Repentance & renewednes. 2 Cor. 7. 11.

Q. By what signes will this repentance appeare?

A. By seauen. 1. A care to leaue the sinne into which he is fallen. 2. A vtter condemning of himselfe for it, with a crauing of pardon. 3. A great anger against himselfe for his carelesnes. 4. A feare least he should fall into the same sinne againe. 5. A desire euer after to please God. 6. A zeale of the same. 7. Reuenge vpon himselfe for his former offence. 2 Cor. 7. 11. 2 Cor. 7. 11. 1 Pet. 2. 19

The fift Principle expounded.

Q. What outward meanes must we vse to obtaine faith and all blessings of God which come by faith?

A. The *preaching* of Gods word, and the administration of the *Sacraments*, and prayer. 1 Pro. 29. 18 Rom. 10. 14 Marth. 23. 19. 20.

Q. Where is the word of God to be found?

A. The whole word of God needfull to saluatiō is set down in y holy scriptures. 2 Tim. 3. 16

Q. How know you that y Scriptures are the word of God & not mēs pollicies?

A. I am assured of it. First, because the holy Ghost perswadeth my conscience that it is so. Secondly, I see it by experience: for the preaching of the Scriptures haue the power of God in the to *humble a man*, when they are preached, and to cast him downe to hell: & afterward to *restore* and raise him vp againe. 1 Ephe. 1. 13. Heb. 4. 12 1 Cor. 14. 25.

Q. What is the vse of the word of God preached?

A. First it ^d *breedeth*, and then it increaseth faith in them which are chosen to saluation: but vnto them that perish it is by reason of their corruption *an occasion* of their further damnation.

Q. How must we heare Gods word, that it may be effectual to our saluation?

A. We ^e must come vnto it with hunger-bitten hearts, hauing an appetite to the word, wee must marke it with attention, receiue it by faith, submit our selues vnto it with feare and trembling, euen then when our faults are reproued: lastly, we must hide it in the corners of our hearts, that we may frame our liues and conuersations by it.

11

Q. What is a Sacrament?

A. A ^f *signe* to represent, a *seale* to confirme, an *instrument* to conuey Christ and all his benefits to them that doe belecue in him.

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceiue and to remember them.

Q. Why doth the Sacrament seale vnto vs the mercies of God?

A. Because we are full of vnbeleefe and doubting of them.

Q. Why is the Sacrament the instrument of the spirit to conuey the mercies of God into our hearts?

A. Because we are like *Thomas*, we will not belecue till we feele them in some measure in our hearts.

Q. How many Sacraments are there?

A. Two ^g and no more. *Baptisme*, by which wee haue our *admission* into the true Church of God: and the *Lords Supper*, by which wee are nourished and *preserued* in the Church after our admission.

Q. What is done in Baptisme?

A. ^h In the assemblie of the Church, the *covenant of grace* betweene God and the partie baptized, is solemnely confirmed and sealed.

Q. In this covenant what doth God promise to the partie baptized?

A. ⁱ Christ with all blessings that come by him.

Q. To what condition is the partie baptized, bound?

A. To ^j receiue Christ, and to repent of his sinne.

Q. What meaneth the *sprinkling* or *dipping* in water?

A. It ^k seales vnto vs remission of sins and sanctification by the obedience and sprinkling of the blood of Christ.

Q. How commeth it to passe that many after their Baptisme for a long time feele not the effect and fruite of it, and some neuer?

A. The fault is not in God, who keepes his covenants, but the fault is in themselves, in that they doe not keep the condition of the covenant to receiue Christ by faith, and to repent of all their sinnes.

Q. When shall a man then see the effect of his Baptisme?

A. At what ^k time soeuer he doth receiue Christ by faith, though it be many yeares after, hee shall then feele the power of God to regenerate him, and

to work all things in him which he offered in baptisme.

Q. How if a mā neuer keep the cōdition, to which he bound himself in baptisme?

A. His dānation shall be greater, because he breaketh his vow made to God.

Q. What is done in the Lords supper?

A. The former couenant solemnly ratified in baptisme, is renued in the Lords supper, between the Lord himselfe and the receiuer.

Q. What is the receiuer?

A. Euerie one that hath been baptizd, and after his baptisme hath trulie beleued in Christ: and repented of his sinnes from his heart.

Q. What meaneth the bread and wine, the eating of the bread, and drinking of the wine?

A. These outward actions are a seconde scale, set by the Lordes owne hand vnto his couenant. And they do giue euery receiuer to vnderstand, that as God doth blesse the bread and wine, to preserue and strengthen the body of the receiuer: so Christ apprehended & receiued by faith, shall nourish him, and preserue both body and soule vnto eternal life.

Q. What shall a true receiuer feel in himself after the receiuing of the sacramēt?

A. The increase of his faith in Christ, the increase of sanctification, a greater measure of dyings to sin, a greater care to liue in newnesse of life.

Q. What if a man after the receiuing of the Sacrament neuer finde any such thing in himselfe?

A. He may wel suspect himselfe, whether he did euer repent or not: and thereupon is to vse meansto come to sound faith and repentance.

Q. What is another meanes of increasfing faith?

A. Prayer.

Q. What is Prayer?

A. A familiar speech with God in the name of Christ: in which either wee craue things needfull, or giue thanks for things receiued.

Q. In asking things needfull, what is required?

A. Two things, an earnest desire, and faith.

Q. What things must a Christian mans hart desire?

A. Sixe things especially.

Q. What are they?

A. 1. That he may glorifie God: 2. That God may raigne in his heart & not sin: 3. That he may do Gods will, and not the lusts of his flesh: 4. That hee may relie himselfe on Gods prouidence for all the means of this temporal life: 5. That he may be iustified, and be at peace with God: 6. That by the power of God he may be strengthened against all temptations.

Q. What is faith?

A. A perswasion, that these things which we trulie desire, God will grant them for Christs sake.

The first Principle expounded.

Q. After that a man hath led a short life in this world, what followeth then?

B b 2

A. Death

1 Deut. 29.

21. 22

Eccle. 3. 4

1st. Cor. 11.

23. 24. 25 &

12. 13

1st. Cor. 11

30. 31.

Mat. 5. 23

23

Eccle. 6. 23

1st. Cor. 10

16. 17

1st. Cor. 11

10. 17. & 11

24

1st. Joh. 5. 14

1st. Tim. 2. 1

Phil. 4. 6

1st. Mar. 11.

24

a Petition I

b II.

c III.

d IIIL.

e V.

f VI.

g Amen.

A. Death, which is the parting asunder of body and soule.

Q. Why doe wicked men and vnbeleeuers die?

A. That their bodies may go to the earth, & their souls may be cast into hel fire

Q. Why do the godly die, seeing Christ by death hath ouercome death?

A. they die for this end, that their bodies may rest for a while in the earth, & their soules may enter into heauen immediately.

Q. What followeth after death?

A. The day of iudgment.

Q. What signe is there to know this day from other dayes?

A. Heauen and earth shall bee consumed with fire immediately before the comming of the Iudge.

Q. Who shall be the Iudge?

A. Iesus Christ the sonne of God.

Q. What shall be the comming to iudgment?

A. He shall come in the clouds in great maiestie and glorie, with infinit company of Angels.

Q. How shall all men be cited to iudgment?

A. At the sound of a trumpet, the liuing shall be changed in the twinkling of an eye, and the dead shall rise againe euery one with his owne body, and all shall be gathered together before Christ: and after this, the good shall be seuered from the bad, & these standing on the left hand of Christ, the other on the right.

Q. How wil Christ trie and examine euery mans cause?

A. The books of al mens doings shall be laid open, mens consciences shall be made either to accuse them, or excuse the, & euery man shall be tried by the works which he did in his life time, because they are open and manifest signes of faith or vnbeleefe.

Q. What sentence wil he giue?

A. He wil giue sentence of saluation to the elect and godly: but hee will pronounce sentence of damnation against vnbeleeuers and reprobates.

Q. What state shall the godly be in after the day of iudgment?

A. They shall continue for euer in the highest heauen in the presence of God, hauing full fellowship with Christ Iesus, and raiging with him forever.

Q. What state shall the wicked be in after the day of iudgment?

A. In eternall perdition and destruction in hell fire.

Q. What is that?

A. It stands in three things: first, a perpetual separation fro Gods comfortable presence: secondly, fellowship with the diuell & his Angels: thirdly, an horrible pang and torment both of body and soul, arising of the feeling of the whole wrath of God, powred forth on the wicked for euer, without end: and if the paine of one tooth for one day bee so great, endlesse shall be the paine of the whole man, bodie and soule for euer and euer.

A
TREATISE TENDING
VNTO A DECLARATION, WHE-
THER A MAN BE IN THE ESTATE
of damnation, or in the estate of grace: and if hee be
in the first, how he may in time come out of it:
if in the second, how he may discerne it,
and perseuer in the same
to the end.

Reuiewed and corrected by the Author.

The pointes that are handled be set downe in
the page following.

2. Pet. 1. verse 10.

Giue all diligence to make your calling and election sure: for if ye
doe these things ye shall neuer fall.



LONDON
Printed by the Widowe Orwin, for
John Porter. 1597.

TREATISE TENDING VNTO A DECLARATION WHE- THER A MAN BE IN THE ESTATE

The Contents of the Booke.

How far a Reprobate may got in Christian Religion.
The estate of a true Christian in this life: which also sheweth howe
far the Elect being called, goe beyond all reprobates in Christia-
nity.
A Dialogue to the same purpose, gathered out of the famous writ-
tings of Master Tindall and Bradford.
How a Reprobate may performe all the religion of the Church of
Rome.
The conflicts between Satan and a Christian.
How the word of God is to be applyed aight vnto the conscience.
Consolations for the troubled consciences of weake Christians.
A Declaration of certaine spirituall Detractions.



LONDON

Printed by the Widowe Orwin, for

John Barker, 1597.

TO THE RIGHT VVORSHIP-
FVL AND MY CHRISTIAN

friend Master Valentine Knights Esquire,
one of her Maiesties Iustices of peace
in Northampton-shire.



It, I pray you consider with me an especiall point of Gods word, carefully to be wayed: it is this. ^a Many professors of Christ, in the day of grace, perswade themselves that they are in the estate of grace; and so the true Church esteemeth of them too: yet when the day of grace is past, they contrarie wise shall finde themselves to be in the estate of damnation remediless. A dolefull case, yet a most resolute truth, and the reason is plaine. Men that liue in the Church are greatly annoyed with a fearefull securitie and deadnesse of hart, by which it comes to passe that they think it ynough to make a common protestation of the faith, nor once in all their life times, examining themselves whether they be in the estate of grace before the eternall God or not. ^b And indeed it is a grace peculiar to the man Elect to trie himselfe whether he be in the estate of grace or not.

The further opening of the truth of this point, as also the danger of it, I haue enterprised in this treatise; which I am willing to bestow on you, both for the profession of the faith, which you make, as also for that Christian friendship, you haue shewed to me. Accept of it I pray you and vse it for your edification. ^c Thus I commend you to God, and to the word of his grace, that is able to build you vp further and giue you an inheritance among them which are sanctified. From Cambridge this 24. of Nouember. 1589.

Your Worships to command,

William Perkins.

^a Math. 25.
1-2, 3, 4, 5, 6
7-8, 9, 10,
11, 12.
Luk. 13, 24.
A caueat to
all prote-
stants, of
what estate
or condition
soever.

^b 2 Cor. 13
5.
Plas. 19. 59.

^c Act. 20, 32



To the Christian Reader.



GOOD Reader, it is a thing to be considered, that a man may seeme both vnto himselfe and to the Church of God to be a true professour of the Gospel, and yet indeed be none. All professors that be of this sort, are excellently described, Luke 8. vers. 13. in these words, And they which are vpon the stonie grounde are they; which when they shall heare, receiue the word with ioy: but hauing no roote, beleue for a time, and in the time of temptation goe away. Where are to bee noted three thinges. First, their faith, in that they are said to beleue for a season. Secondly, the frutes of that faith, in that they are said to receiue the word preached with ioy. Thirdly, their vnsoundnesse, in that they are compared to stony ground, and in the time of temptation goe away.

Concerning their faith, whereas the Spirit of God saith, that they doe beleue, these thinges are to bee considered. First, that they haue the knowledge of the word of God. Secondly, that they both can and doe giue assent vnto the words of God, that it is most true. Thirdly, in more speciall maner they giue assent vnto the covenant of grace made in Christ, that it is most certaine and sure: and they are perswaded in a generall and confused manner, that God will verifie the same covenant in the members of his church. This is all their faith; which indeed proceedeth from the holy Ghost, but yet it is not sufficient to make them sound Professors. For albeit they doe generallie beleene Gods promises, yet herein they deceiue themselves, that they neuer applie and appropriate the same promises to their owne soules. An example of this faith we haue, Iohn 2. verse 24. where it is said; that when our Saviour Christ came to Ierusalem at the feast of Easter, manie beleued in his name, and yet he would not commit himselfe vnto them, because he knew them all, and what was in them.

To come to the second thing: those professors which are indued with thus much grace, as to beleue in Christ in a confused manner, goe yet fariber: for this their faith, though it bee not sufficient to saluation, yet it sheweth it selfe by certaine frutes which it bringeth forth: for as a tree or a branch of a tree that hath no deepe rooting, but eyther is couered with a fewe montes, or els lyeth in the water, at the season of the yeare bringeth forth leaues and blossomes, and some fruit too, and that for one or two, or moe yeares: so one that is an hearer of the word, may receiue the word: and the word as seede, by this generall faith may bee somewhat rooted in his heart and setled for a season, and may bring forth some frutes in his life

life peradventure very faire in his owne and other mens eyes: yet indeed neither sound nor lasting nor substantiall. What these frutes are, it may bee gathered forth of these words, where it is said, that they receive the word with ioy, when they heare it: for here may be gathered. First, that they dowillingly subiect them-
 selves to the ministerie of the word. Secondly, that they are as forward as any, and 2
 as ioyfull in frequenting sermons. Thirdly, that they reuerence the Ministers 3
 whom they so ioyfully heare. Lastlie, they condemne them of impietie, which will 4
 not bee hearers, or be negligent bearers of the word.

Now, of these and such like frutes, this may bee added: though they are not sound, yet they are voyd of that grosse kinde of hypocrisie. For the mindes of those Professors are in part enlightened, and their hearts are indued with such a faith, as may bring forth these frutes for a time: & therefore herein they dissemble not that faith which they haue not: but rather shew that which they haue. Adds hereunto, that a man being in this estate, may deceiue himselfe and the most Godly in the world, which haue the greatest giftes of discerning, how they and their brethren stand before the Lord: like as the fig tree with green leaues deceiued our Saviour Christ as he was man: for when in his hunger he came vnto it to haue had some fruite he found none.

Marke, that there is a true faith, wrought by the holy Ghost, very like sauing faith, yet not sauing faith.

If this be so, it may be then required, how these vnfound professors differ from true professors. I answer, in this they differ, that they haue not sound heartes to cleane vnto Christ Iesus for euer. Which appeareth in that they are compared to stonie ground. Now stonie groundes mingled with some earth are commonly hot, and therefore haue as it were some alacritie and hastinesse in them, and the corne as soone as it is cast into this ground, it sprouteth out verie speedily, but yet the stones will not suffer the corne to be rooted deeply beneath, and therefore when Summer commeth the blade of the corne withereth with rootes and all. So it is with these professors: they haue in their hearts some good motions of the holie Ghost, so that which is good: they haue a kinde of zeale to Gods word, they haue a liking to good thinges, and they are as forward as any other for a time, and they doe beleene. But these good motions and graces are not lasting, but like the flame and flashing of strawe and stubble: neither are they sufficient to saluation.

With the true professors it is farre otherwise: for they haue vpright and honest heartes before the Lord, Luke 8. vers. 15. And they haue faith which worketh by loue. Galath. 5. verse. 6. And that Christian man which loneth God, whatsoeuer shall befall, yea though it were a thousand deaths, yet his heart can neuer bee severed from the Lorde and from his Saviour Christ: as the spouse speaketh vnto Christ of her owne loue, Cant. 8. vers. 6. Set me as a seale on thy heart, as a signet vpon thy arme: for loue is as strong as death: lealoufie is as cruell as the graue; the coales therof are fiery coales and a vehement flame. Much water cannot quench loue, neither can the floods drowne it: if a man should giue all the substance of his house for loue, they would greatly contemne it.

wherefore

Wherefore (good Reader) seeing there is such a similitude and affinity between the temporary professor of the Gospel, and the true professor of the same: it is the dutie of every Christian to try and examine himself whether he be in the faith or not. 2. Cor. 13. vers. 5. And whereas it is an hard thing for a man to search out his own heart, we are to pray unto God that he would give us his spirit to discern between that which is good and evil in us. Now when a man hath found out the state of his heart by searching it, he is further to observe and keep it with all diligence. Prov. 4. vers. 23. that when the hour of death, or the day of triall shall come, he may stand sure and not be deceived of his hope.

And for this purpose I have described the most of these small treatises which follow, to minister unto thee some help in this examining and observing of thine own heart. Read them and accept of them, and by the blessing of God they shall not be unprofitable unto thee. And if they shall any whit help thee, help me also with thy prayers. 1595.

F I N I S.

Certaine

CERTAINE PROPOSITIONS DECLARING HOW FARRE A MAN MAY

goe in the profession of the Gospell, and yet be a wicked man pra a Reprobate.



I Reprobate hath in his mind a certaine knowledge of God, of common equitie among men, of the difference of good from bad; and this is partly from nature, partly from the contemplation of Gods creatures, in which the wisdom, the power, the loue, the mercie, the maiestie of God is perceiued.

a Ro. xi. 17.
Psal. 19. 1. 3

II. This knowledge is onlie generall and imperfect, much like the ruines of a Princes pallace: it is not sufficient to direct him in doing of a good worke. For example, he knoweth that there is a God, and that this God must be worshipped: come to particulars, who God is? what a one he is? how he must be worshipped? Here his knowledge faileth him, and he is altogether vncertaine what to doe to please God.

III.

By reason of this knowledge, the Reprobate doth giue consent, and in his heart subscribeth to the equity of Gods law; as may appeare by the saying of Medea: *Scdm meliora probique; deteriora sequor.* That is, I know what is best to be done, and like it; yet I doe the worst. This approbation in the Reprobate cometh from constraint, and is ioyned with a disliking of the law: in the last being called, the approbation of the law proceedeth from a willing and ready minde, and is ioyned with loue and liking.

IIII.

And by reason of this light of nature, a meere naturall man, and a reprobate may be subiect to some temptations: for example, he may bee tempted of the deuil, and of his owne corrupt flesh, to beleue that there is no God at all. As Quid saith of himself, *Eleg. 3. Solicitor nullo esse pntare deos*: I am often tempted to thinke there is no God.

V.

The reprobate for all this knowledge, in his heart may be an Atheist, as Dauid saith: *The fool hath said in his heart, there is no God*: And a man may now adayes find houses and townes full of such fooles: Nay, this glimmering light of nature; except it be preserved with good bringing vp, with diligent instruction, and with good companie, it will be so darkened, that a man shall knowe verie little, and lead a life like a very beast: as experience telleth, and Dauid knew very well: who saith, *A Man is in banour, and understandeth not; he is like to beasts that perish.*

c Psal. 14. 7.
Rom. 3. 10

d Psal. 49.

20.

VI.

Wherefore, this knowledge which the reprobate receiueh from nature, and from

e A&t. 14. 17 from the creatures, albeit it is not sufficient to make him doe, that which shall
Rom. 1. 21. please God: yet before Gods iudgement seat, * it cutteth off all excuse, which
he might alleadge, why he should not be condemned.

VII.

f Heb. 6. 4 f Beside this naturall knowledge, the reprobate may bee made partaker of
2 Pet. 1. 23. the preaching of the word, and be illuminated by the holie Ghost, and so may
come to the knowledge of the reuealed will of God in his word.

VIII.

g Matt. 22. Thus when they heare the preaching of the word, God profereth saluation to
14 them, and calleth them: & yet this calling is not so effectuell in them as it is in
Iuk. 13. 14 the elect children of God. For the reprobate, when he is called, he liketh him-
Prou. 1. 24. selfe in his owne blindness, and therefore neither will he; and if he would, yet
Iohn 9. 41. could he not answere, and be obedient to the calling of God. The elect being
Luk. 14. 6. called, with speed he answereth, and commeth to the Lord, and his heart be-
ing ready, giueth a strong & loud *eccho* to the voyce of the Lord. This *eccho* we
see in Dauids hart: *When* (saith he) *thou saydest, Seek ye my face: mine heart an-*
swered vnto thee; *O Lord, I will seek thy face.* And God himselfe speaketh y same
of his childre, Zach. 13. 9 *They shall call on my name, and I will heare them: I will*
say, it is my people (now marke the *eccho*) *and they shall say, the Lord is my God.*

IX.

i Hebr. 10. After that he hath an vnderstanding of Gods word, * he may acknowledge
26 the truth of it, and confesse it: and if need require, bee a defender of it: As Iudas
A&t. 16. 17 was, and Iulian the Apostata.

X.

The reprobate may haue a feeling of his sinnes, and so acknowledge them;
k 1. Sam. 29 and the punishment due vnto them: * as Saul did; who sayd, *I haue sinned: come*
21 *againe my sonne Dauid: for I will doe thee no harme, because my soule was preci-*
ous in thine eyes this day: Behold I haue done foolishly, and haue erred exceeding-
ly. Thus did Caine, when he said, *My punishment is greater then I can beare.*
l Gen. 4. 13 m Euf. lib. 3 of Galerius Maximinus, a vile persecutor of Christians, had his bowels rotting
cap. 17. 18 within him: so that an infinite number of wormes continually crawled forth
of his body, and such a poysoning stinke came from him, that no man could
abide him: being thus plagued with the hand of God, he began to perceiue his
wickednesse in persecuting Christians, and he confessed his sinnes to the true
God: and assembling the chiefe rulers about him, he commanded that al with-
in his Dominions should cease to trouble Christians, and in all haste he made
a law for the peace and libertie, and the publike meetings of Christians.

XI.

The reprobate hath oftentimes feare and terror of conscience: but this is
onlie, because he considereth the wrath and vengeance of God, which is most
terrible. When Paule preached before Felix, and by the maiestie of Gods spi-
rite, did (as it were) thunder from heauen against his sinnes, doubtlesse he made
n Socrat. his heart to ake, and euery ioint of him to tremble. * Ecebolius a Philosopher of
li. 3. cap. 11. Constantinople,

Constantinople, in the dayes of Constantius, professed Christian religion, and went beyond all other in zeale for the same religion: yet afterwarde vnder Iulian, he fell from that religion vnto Gentilisme. But after Iulians death making meanes to be receiued into the Church againe, ouerwhelmed with the horror of his owne conscience for his wicked reuolting, hee cast himselfe downe on the ground before the doores of the Church crying aloud, *Calcate me solum infidum*: Trample on me vnfaucry false. And the deuill beleeueth the worde of God and at his owne damnation hee trembleth. These seruite feares, though they harden the heart of the reprobate, as heate doth the yron, after it hath been in the furnace: yet these feares in the children of God *are very good preparations*, to make them fit to receiue grace: like as we see the needle which soweth not the cloth, yet it maketh a passage and entrance for the thread, which serueth for this vse, to sowe cloth together.

o Act. 2.37
Rom. 8.15.

XII.

A reprobate before he commit a sinne, is often vexed within himselfe, and feareth to commit it: not because he hateth and disliketh the sin for it selfe, but because he cannot abide the punishment due vnto the sin. ¶ When the daughter of Herodias danced before Herod, and pleased him: that he might doe here pleasure, he bad her aske what shee would: she asked Iohn Baptists head in a platter: Herod did grant her request, but yet he had a grudging in heart, and he was sore grieved at it. ¶ In like maner, Pilat was verie much troubled inwardly before he condemned our Saviour Christ.

p Mar. 6. 20
25

q Mat. 27
19. 24. j.

XIII.

After he hath committed a sin, hee *sorroweth and repenteth*: yet this repentance hath two wants in it. First, he doth not detest his sin, and his former conuersation when he repenteth: he doth bewail the losse of manie things which he once enioyed: he cryeth out through very anguish, and through the perplexities which God in his iudgment layeth on him: yet for his life, hee is not able to leaue his filthy sinne: and if he might be deliuered, hee would sinne as before: ¶ Esau wept before his father with great yelling and crying, but after hee was gone from his fathers presence he hated his brother, who had got his blessing, and in contempt of his father, chose him a wife against his liking: Pharaο, as oft as the Lord laid any calamitie on him, he euermore desired to be deliuered from it, yet afterwarde alwaies he returned to his old byas againe. Felix trembled before Paule; for all that, he could not leaue his couetousnesse, but euen then he sought for a bribe. Secondly, the reprobate, when he repenteth, he cannot come vnto God, and seeke vnto him: he hath no power, no not so much as once to desire to giue one little sob for the remission of his finnes: if he would giue all the world he cannot so much as giue one rap at Gods mercie gate, that he may open to him. He is very like a man vpon a racke, who crieth and roaleth out for very paine, yet cannot desire his tormentor to ease him of his payne. ¶ Caine would haue been voyd of his trembling, but he could not aske pardon of his sinne from his heart: neither could Sam, or Iudas, or anye can the deuill.

r Mar. 27. 3.
Hch. 12. 17

(Gen. 27
38. & 27. 41
& 28. 9.

t Exod. 3. 2

Mat. 7. 7

u Gen. 4. 4
1. Sam. 31. 4
Mat. 27. 5

XIII.

XIII.

The reprobate may humble himselfe for some sins which he hath committed, and may declare this by fasting and teares. When Eliab reprooued Ahab for his Idolatrie, and threatned him from the Lord, it is saide, that when he had heard these wordes, *he rent his cloathes, and put sackcloth upon him, and fasted, and went softly in token of mourning: & this humiliation stayed Gods wrath for a time.*

XV.

He may confesse his sinnes, euen his particular sinnes before men: but this is only then, when his soule is tormented for them, and can find no ease. For then he sticketh not to vtter his secreete filthinesse to the hearing of all men, and to the open shaming of himselfe. When God smote all that was in the fields of Egypt with hayle, then Pharao sent, & called for Moses and Aaron, and said vnto them, *I haue now sinned, the Lord is righteous, but I and my people are wicked: pray ye vnto the Lord (for it is yongh) that there be no more mighty thunder, &c.* So Iudas, when he saw that Christ was condemned, and felt an hell in his conscience, brake out, and said, *I haue sinned in betraying the innocent blood.* And the experience of these dayes giueth fearfull examples for the prooffe of this point.

XVI.

He hath often a desire to be like the children of God in happinesse, and to be saued: not because he hath any loue to the kingdom of God, but because he is affraide of hell. As Balaam ouerpressed with a feare of Gods iudgment, prayed thus: *Oh that my soule might die the death of the righteous, and that my last end might be like his.*

XVII.

The wicked in their distresse may pray to God, and God may heare their prayers, and graunt them their request, as the Israelites wickedly murmuring against God, desired flesh in the wilderness: God heard their crie, and rained Quails among them. But God heareth the wicked after one sort, & them that feare him after another: them that feare him, he granteth their requests of loue and mercy: to the other of indignation and anger. As may appeare in the Israelites, who when they were in eating of their Quails, and the meat was within their teeth, God in his anger stroke them with a sore plague. And (which is more strange then this) God hath performed that which he hath promised to the vnbelieuers, though they refused to aske it at his handes, euen then when they were particularly commanded: of this thing we haue a worthie example in king Ahas, who vtterlie refused to haue a signe of his deliuerance, and the confusiō of his enemies, when God offered it to him, and yet the Lord deliuered him.

XVIII.

The reprobate may goe further in the profession of religion, and may seem for a time to be planted in the Church: for he doth beleue the promises of God made

made in Christ Iesus, yet so that he cannot apply them to himselfe. In this thing the elect and the reprobate differ. The reprobate ^{generally in a confused manner} beleueth that Christ is a Sauour of some men: and he neither can, nor desireth to come to the particular applying of Christ. The elect beleueth, that Christ is a Sauour of him particularlie. The reprobates faith may perish in this life, but the faith of the elect cannot. The reprobate may be perswaded of the mercy and goodnesse of God towards him for the present time in the which he feeleth it: the elect is not onely perswaded of the mercies he presently enioyeth, but also he is perswaded of his eternall election before the foundation of the world, and of his euermlasting life, which yet he doth not enioy: Yea ^{If God would confound him, and he saw nothing but present death, and hell fire:} yet such is his nature, that still he would beleue; for faith and hope are not grounded vpon sense and feeling; but are the euidence of those things which were neuer yet seene or felt. The life of the faithfull is hid in Christ, as the sap in the root of the tree: their life is not in sense and feeling, but in hoping and beleauing: which oftentimes are contrary to mans sense and feeling.

XIX.

After that hee hath receiued a generall, and a temporall faith in Gods heauenlie word, & his most mercifull promises of euermlasting life contained therein, by the power of the spirit of God, ^{he committeth to him a taste in his heart} of the sweetnes of Gods mercies, and a reioycing in consideration of the ^{election, adoption, iustification, and sanctification} of Gods children. But what is this taste? I expresse it thus, after the meaning of Gods word. Suppose a banquet prepared, in which are many sweet, and pleasant, and dainty meats. At this banquet, such as are the bidden guests, they must be set downe, they see the meates, they taste them, they chawethem in their mouths, they digest them, they are nourished, fed and strengthened by them: they which are not bidden to this feast, may see the meates, handle them, and taste of them, to feele how good they are: but they must not eate and feed of them. The first resemble the elect, which truly eate, digest, and are nourished by Christ vnto euermlasting life, because they haue great aboundance of the vitall heate of Gods holie spirit in them, and do feele sensible his grace and vertue in them, to strengthen them & guide them. The second sort trulie resemble the reprobates; which neuer intrueth enioy Christ, or anie of his benefites appertaining to saluation: but only see them, and haue in their hearts a vanishing, but no certaine or sound feeling of them; so that they may be changed, and strengthened, and guided thereby. To vse another similitude. The reprobates haue no more feeling, and enioying of Christ and his benefites, then those men haue of the Sunne, which see onely a glimmering of his light at the dawning of the day, before it riseth. Contrariwise, the elect, they haue the ^{day starre}, even the Sun of righteousnesse, Iesus Christ, ^{rising in their hearts}; the day spring from on high doth visit them, the glorie of God doth rise vpon them: they haue their eyes annointed with the oylment of the Spirit, which is the true eye salve, and doe plainly behold the Sonne of righteousness;

onlineffe: they enioy his prefence, they effectually feele his comfortable heere to quicken and reuivethem.

From this fenfe and taft of Gods grace proceed many fruits: as firft, generally, he may doe outwardly all things which true Christians doe, and he may lead fuch a life here in this world, that although he cannot attaine to faluation, yet his paines in hell fhall be leffe: which appeareth, in that our Sauour Chrift faith: ^h it fhall be eafier for Tyrus and Sydon, for Sodom and Gomorrah, then for Capernaum, and other cities vnto which he came, in the day of iudgment.

h Mar. 11

20. 21. 22.

23

Also the reprobate may haue a loue of God: but this loue can be no fincere loue, for it is only becaufe God beftoweth benefites and prosperitie vpon him: as appeareth in Saule, ⁱ Who loued God for his aduancement to the kingdom: and here is a difference between the Elect and Reprobate: the Elect loue God, as children their fathers: but reprobates, as hirclings their maifters, whom they affect not fo much for themfelues, as for their wages.

iz. Sa. 10 9.

XXII.

Also a Reprobate hath often a reioycing in doing thofe things which appertaine to the feruice of God, as preaching and prayer. ^k Herod heard Iohn Baptift preach *gladly*: and the fecond kind of naughty ground receiueth the word preached *with ioy*.

k Mar. 6. 20

l Mat. 13. 20

XXIII.

A Reprobate often defireth them, whom he thinketh to bee the children of God, to pray for him: ^m As Pharao defired Aaron and Moles to pray to God for him: ⁿ So did Simon Magus defire Peter to pray that none of the things which he had fpoken againft him, fhould come to paffe: But yet they cannot pray themfelues, ^o becaufe they want the fpirit of Chrift.

m Exod. 9.

27

n Act. 8. 24

o Rom. 7.

16. 26

XXIIII.

He may fhew liking to Gods Minifters, he may reuerence them, and feare to difpleafe them: ^p Thus did Simon Magus, who at Philips preaching *beloued*, *wondered* at his miracles, and kept *company* with him: ^q And Herod is faid to *feare* Iohn, knowing that he was a iuft man and holy: alfo he gaue reuerence to him. Antonius the Emperour, called Pius, though he was no Chriftian, ^r yet in a generall parliament held at Ephesus, he made an act in the behalfe of Chriftians: that if any man fhould trouble or accufe a Chriftian, for being a Chriftian; the partie accufed fhould goe free though he were found to be a Chriftian, and the accufer fhould be punifhed: ^s And Plinius fecundus, gouernour of Spaine vnder Traianus the Emperour, when he faw an innumerable companie of Chriftians to be executed; being moued with compaffion, hee wrote in their behalfe, being no Chriftian, vnto Traianus to fpare them that could bee charged with no crime: and his letter is yet extant.

p Act. 8. 13.

q Mar. 6. 20

r Eu. lib. 4

s Plin. lib. 10

Epi. 97.

XXV.

He may be zealous in the religion which hee profeffeth, and fall from that profef.

profession, as the Galathians did, who, after that they had received *Paul* as an *Angel*, and would haue *plucked out their eyes* to haue done him good: yet they fell from the doctrine which he had taught them to iustification by the workes of the Law, which flat overthroweth iustification by faith alone. The same appeared in *Iehu*, who was verie zealous for Gods cause, and for the defacing of idolatrie, and thereupon God blessed him in his children: yet neuertheless he was a wicked man, and followed the vile sinnes of *Ietoboam* his father.

x & 30. 31.

XXVI.

After that he hath sinned, he doth in many things in which he is faultie, amend and reform his life, and doth professe great holinesse outwardly. Herod, he did many things which *Iohn Baptist* in preaching mooued him vnto: *Saule*, when he was to be chosen King, professed great humilitie. They may repress their vices and corruptions, and so moderate themselves that they breake not out as did *Haman*; of whome it is written: that when he was full of indignation against *Mordecai*, yet he refrained himselfe. And herein the Elect and the Reprobate differ: for the elect are somewhat reformed in every one of their sinnes. But the reprobate, though he be amended in many faults: yet some one fault or other, he cannot abide to haue it reformed; and by that, in a vile manner the deuill wholly possesseth him. As *Herode*, who did many things, yet would not leaue his brothers wife. And no doubt, in *Iudas* most of his sinnes in appearance were mortified: and yet by couetousnesse the deuill possessed him, and held him fast chained in bondage vnder him. For one sinne is sufficient to him, that by it he may bring a man to damnation. Secondlie, in infidels liuing honestly, the spirite of God brideleth the force of sinne, and the corrupt nature that it breake not out, as it doth in many other. But in Christians that are indeed godly, the same spirite not onlie represseth the corruption of nature outwardly: but also mortifieth it within at the roote, & regenerateth the whole man into a new creature. Thus then neither the faithful nor infidels doe effect any thing that is laudable but by the spirit of God: the faithful by the spirit of regeneration: Infidels by the same spirit, only suppressing the outward, act of sin.

y 2. Pet. 2.
20.
Hof. 6. 4.
1. Sam. 9.
21

z Hebr. 5. 9
10.
a 1. The 1. 5.
32.

XXVII.

Beside this, he may haue the gift of working miracles, of casting forth deuils, of healing, and such like: And this power of doing strange miracles, shall be vsed as an excuse of some of the reprobates in the day of iudgment.

a Mat. 7. 22
Mark. 9. 38.

XXVIII.

Oftentimes, vnto him is giuen the gifts of the holy Ghost, to discharge the most waightie calling that can be in any common wealth. And this is meant, when God is said, *to giue Saule another heart*; that is, such vertues as were meet for a king.

b 1. Sam. 10.
9.

XXIX.

A reprobate may haue the word of God much in his mouth, and also may be a preacher of the worde, for so prophesying in Christs name, shall be vsed as an excuse of reprobates: and wee knowe that among the twelue Apostles,

c. Mat. 7. 22

d A.C. 1. 16.

Coloss. 4. 17

2 Tim. 4. 10

¶ Judas was a reprobate. And this may be wel perceiued in the resemblance of tasting which the authorto y Hebrewes vseth. We know, that cooks comonly which are occupied in preparing of banquets, haue as much feeling and seeing of the meat, as any other: and yet there is none that eateth lesse of it than they: for their stomackes are cloyed with the sinell and taste of it: So, in like maner it may come to passe, that the Minister which dresseth and prouideth the spirituall food, may eate the least of it himselfe; and so, labouring to saue others, he may be a reprobate. And it is thought, that some of them which built the Arke, were not saued in the arke, but perished in the flood.

XXX.

e Ioh. 2. 23.

24 25

When as a reprobate professeth thus much of the Gospell, though in deed he be a goate, yet he is taken for one of Gods sheep: he is kept in the same pastures, and is folded in the same folde with them. ¶ He is counted a Christian of the children of God, & so he taketh himself to be; no doubt because through the dulnesse of his heart, he cannot trie and examine himselfe, and therefore trulie cannot discern of his estate, whether he be in Christ or not: and it may bee thought, that Sathan is ready with some false perswasion to deceiue him. For this is his propertie, that vpon whome God threateneth death, there Sathan is bolde to pronounce life and saluation: as on the contrary, to those, to whome God pronounceth loue and mercie, to those (I say) hee threateneth displeasure and damnation: such malice hath he against Gods children.

XXXI.

* The elect may bee of the Catholike Church and not of the visible, and the reprobate may be of the visible and not of the Catholike.

a 1. Cor. 5. 5

b Rom. 8. 9.

And hereby it commeth to passe, that an * hypocrite may bee in the visible Church, and obey it in the word and discipline, and so be taken for a true member of Christ: when as a man indeed regenerate may be excommunicate, and end his life before he be receiued againe; for this is the end of excommunication, * that *the flesh*, that is, the part ynregenerate, *may be destroyed*; and *the spirit* that is, the part regenerate, *may be kept alive in the day of the Lord*. Nowe the man in whome is spirit and flesh, *b* must needes be the childe of God, because this argueth that he hath the sanctifying spirit of Christ. Againe, Paule when he biddeth the Corinthians to comfort the incestious man, *c* *least through the sleights of Sathan he should be overwhelmed of ouer much heauinesse*, giueth men to vnderstand, that he might haue ended his life in great extremitie of sorrowe, before he had been visibly receiued into the Church againe.

XXXII.

c 2 Cor. 2. 7

11

d Gen. 7. 1

Gen. 19. 21.

and 18. 32

and 39. 3.

e Sam. 7. 13

Though God will neuer adopt any reprobate: yet by the adoption of the elect they may receiue profite. For they find the blessing of God to be on them by reason that they dwel together, and haue society with the children of God. ¶ For Noahs sake euery one in his family is saued in the flood. For Lots cause the men of Zoar are preserued from the fire. And God would haue spared Sodom, if there had been but ten good men in it. For Rahabs cause, her familie and kindred are at libertie in Iericho. When Ioseph was in Putiphars house, all thinges prospered, well. ¶ For Samuels cause the Israelites were deliuered from the Philistins

Philistines: And for Paules cause, they which were with him in the ship were preserved. And againe, a reprobate by meanes of the faith of eyther of his parentes may bee within Gods covenant, and so may be made partaker of Baptisme, one of the scales of the covenant. For so God made his covenant with Abraham, & that he would be not only his God, but also the God of his seede after him: which Paule expoundeth not of a few, but of all nations. Also hee saith manifestlie that these children, either of whose parentes are beleeuers, ^{h Gal. 3. 7.} *body*: which *beliefe* is not inherent in their persons, but only outward: and it is a spirituall prerogative graunted them of God, in that he vouchsafeth them to be in his covenant: whereby they are distinguished from the wicked and prophane men of the world. ^{11. Cor. 7. 14. Rom. 11. 16}

XXXIII.

Besides this, reprobates haue some prerogatiues of God: as that he is *patient towards them*: that before he will destroy them, he vseth many meanes to win them, that they commonly spend all the daies of their liues in prosperitie: in so much, that it is said of them in the Psalme: ¹ *that they goe in continuall prosperitie vnto their death, & pine not away as the children of God do.* But after a certain time God in his iust iudgment hardneth their harts, blindeth the eyes of their mindes, he maketh their heads giddie with a spirituall drunkenness, and by the strength of their inward lusts, as also by the effectuall operation of Satan, they fall to open infidelitie, and contempt of Gods word, and so run headlong to their owne damnation, and perish finallie. And in this they are like to hawks, which so long as they liue are caried on the handes of noble men: but when they are dead, they are cast on the dunghil. Julian the Apostata was first a man learned and eloquent, and professed the religion of Christ; but afterward, he fell and wrote a booke against the Religion of Christ, answered by Cyrill: and on a time, in a battell against the Persians, was thrust into the bowels with a dart, no man then knew how, which dart he pulled out with his owne hand, & presently blood followed, which as it gushed out, he took it in his hand, & flung it into the aire, saying, *Vicisti Galilae, vicisti.* O thou Galilean (meaning Christ) thou art the conquerour: thou art the conquerour: thus he ended his daies in blaspheming Christ whom he had professed. The reason of this Apostasie is euident. Seede, that is not deeplie rooted in the earth, at the beginning of the year, springeth vp; it is greene, and bringeth forth leaues and flowers, and (it may be) some kinde of fruite too: when the heate of Summer commeth, it parcheth the earth, and the come wanting deep rooting, and therefore wanting moysture, withereth away. Gods worde is like seed; which that it may bring forth fruit vnto euerlasting life, it must be first receiued of the ground: secondly, it must be rooted: the receiuing of it, is when the minde vnderstandeth it, and remembreth it: the rooting of it, is when being beleued, it pierceth to the heart, and taketh holde of the affections. This rooting is of two sorts: the first is, when the word rooteth, but not deepe ynough, as when the word is receiued into the mind, and into the heart, by the ioy of the heart, but not with

^{h Ro. 9. 22 and 2. 4. 5. Gen. 6. 3. 1 Ps. 13. 12. m 2. Pet. 2. 22 1. Tim. 1. 4 2. Thes. 2. 6. Esa. 6. 10}

^{n Theodor. lib. 3. Hist. cap. 25. Iacob. Bergea. chron}

^{o Mat. 13. 23}

p Act. 15. 18
Pla. 119. 32

the residue of the affections. The second, is a deep & liuely rooting of the word, when the word is receiued into the mind and into the hart by the wil and al the affections of the hart. The first kind of rooting of the word, befallerh to a reprobate, who *vnderstandeth* and *reioyceth* in the promises of saluation, yet he doth not put any confidence in them: he cannot rest in them, he doth not reioyce that his name is written in the booke of life, he doth not worke out his saluation with feare and trembling. In a word, his hart is in part softened to reioyce at the preaching of the word of God: yet *his hart is not enlarged* as Lydias was; nor enlarged (as Dauid saith) to imbrace the trueth: but the Elect, he receiueth the word, not only into his mind, least it should be only an imagination, but also it is deeply rooted in his heart. For,

1 In sure confidence hee resteth himselfe on Gods promise. Rom. 8. 38. Heb. 10. 22.

2 He hopeth and longeth to see the accomplishment of it. 1. Thes. 1. 10.

3 He heartily loueth God, for making such a promise to him in Christ. 1. Iohn 4. 10.

4 He reioyceth in it, and therefore doth meditate on it continually. Luke 10. 20. Rom. 5. 2.

5 He hateth all doctrines which are against it.

6 He is grieved when he doth any thing that may hinder the accomplishment of it. Matth. 26. 75.

7 He vseth the meanes to come to saluation, but with feare and trembling. Phil. 2. 12.

8 He burneth with zeale of the spirite, &c. And so the rest of the affections are exercised about the promises of God in Christ, and by this meanes, is the deepe rooting of the word in the heart.

Thus it cometh to passe, that the Reprobate falleth away from faith in the day of tryall and temptation, but the elect cannot be changed.

XXXIIII.

Thus it appeareth, how farre a reprobate may proceed in religion: the consideration of this point I direct vnto two sorts of men. Carnall Gospellers, and Papists. Carnall gospellers are such among vs, as know the word, but obey it not; or such, as bearing a profession neither know it, nor obey it. And the best of these come short of reprobates in two points. 1. In faith, they come short of y^e diuill most of the. The deuill *beleeueth and trembleth*: but they contrariwise liuing in their sinnes, *beleeue and hope*. How comes this to passe? The deuill knoweth the Gospell, and the pointes of it: and withall he beleeueth the terrible threatenings of the law, and therefore trembleth. Drowtie Protestantes beleeue the Gospell as the deuill doth; though he conceiues the pointes of it better than they doe: as for the law and the threatenings therof, they do not beleeue them: and that maketh them euen when they liue in their sinnes to hope and presume of mercie. Therefore the deuill beleeues more of Gods worde than they doe. Secondly, they come short of wicked men in outwarde obedience. The

yong

young man not yet conuerted to Christ, when he was bidden to keep the commandments of the second Table, answered, that *he had kept them from his youth*: and therefore our Sauour Christ looked vpon him, and *loved him*: Mar. 10. 20. al. 21 though this externall obedience was not sufficient: for Christ telleth him that *one thing is wanting vnto him*. And in another place he saith, *except your righteousness exceede the righteousness of the Scribes & Pharisees, you cannot enter into the kingdom of heauen*. Now the carelesse Gospeller is far from performing this; inso much that commonly he makes an open practise of sinne one way or other.

The causes of their carelesnes are, first a perswasion that a man may repent when he will: because the Scripture saith, *At what time soener a sinner doth repent him of his sin from the bottome of his heart, God will put all his wickednes out of his remembrance*. But indeed late repentance is seldom true repentance; and it may be iustlie feared, least that repentance, which men when they are dying frame to themselues, die also with them. Secondlie, they flatter themselves, imagining that the best man that is, hath seuen falles euerie day into grosse finnes: whereas the place which they abuse out of the Prouerbes: *The righteous man falleth seuen times in a day and riseth againe*: is rather to be vnderstood of falles into affliction, than of falles into actuall finnes. Thirdly, they deceiue themselves, most falsly thinking, small finnes, or hidden finnes to be no finnes: and grossest finnes in which they liue and lie most dangerously, to be but finnes of infirmitie. Pio. 24. 16

XXXV.

By this which hath beene saide, the professours of Christian religion are admonished of two things. First, that they vse most painfull diligence in working their saluation, in attaining to faith, in dying to sinne, in liuing to newnesse of life: and that their hearts be neuer at rest, till such time as they goe beyond all reprobates in the profession of Christ Iesus. Seest thou how farre a reprobate may goe? presse on to the straight gate with maine and might, with all violence lay hold on the kingdome of heauen. Shall Herod feare and reuerence Iohn Baptist, and heare him gladlie? and wilt thou neglect the Ministers, and the preaching of the word? shall Pharao confesse his sinne, nay shall Sathan beleue and tremble? And wilt not thou bewaile and lament thy sins, and thy wicked conuersation? It behooueth thee to feare and take heed, least wicked men, and the deuill himselfe rise in iudgment and condemne thee. For if thou shalt come short of the duties of a reprobate, and doe not goe beyond him in the profession of the Gospell, sure it is, thou must looke for the rewarde of a reprobate. q Phil. 2. 12. 1, Pet. 2. 17. Ro. 12. 20.

The second thing is, that the professour of the Gospell, diligently trie and examine himselfe, whether he is in the state of damnation, or in the state of grace: whether he yet beare the yoke of Sathan, or is the adopted child of God. Thou wilt say, this need not, thou professest the Gospell, and art taken for a Christian: yet marke and consider, that this often befalleth reprobates to bee 1. Cor. 11. 31. Psal. 16. 12. & 119. 59.

Matth. 25. 1
32.3
esteemed Christians: and they are often so like them, that none but Christ can discern the sheepe from the goates, true Christians from apparant Christians. Wherefore it behooveth all men that shew themselves to be Christians, to lay aside all pride, and all selfeloue, and with singlenesse of heart to put themselves into the ballance of Gods word, and to make iust triall, whether in them, repentance, faith, mortification, sanctification, &c. giue waight answerable to their outward profession: which if they do, let them praise God: if not, let them with all speed vse the means that they may be born anew to the Lord, and may be inwardly guided by his holy spirit, to giue obedience to his will, least in the day of Gods triall, they start aside from him like a broken bow, and fall againe to their first vncleannesse.

XXXVI.

A caueat to them of the religion of the Church of Rome, Election.

To come to the second sort of men and to conclude; let the most zealous Papist that is, true himselfe and his whole estate with a single heart as in the presence of Gods maiestie, and he shall find that by his whole religion and profession he doth come short of a reprobate, or at the least not goe beyond him in these points before named. The Lord open their eyes that they may see it. Amen.

THE ESTATE OF A CHRISTIAN MAN
in this life, which also sheweth how far the Elect may
goe beyond the Reprobate in Christianitie, and that
by manie degrees.

I

Election,
a Ephe. 1
4.5,6,7.
b Apo. 20.
12



He Elect are they whome God of the good pleasure of his wil hath decreed in himselfe to choose to eternall life, for the praise of the glorie of his grace. For this cause the elect onely are sayd to haue their names written in the booke of life.

II.

Vocation.

c 2. the. 2. 13

14
d Eph. 2. 19

e 1. Pet. 2. 5

f Gal. 4. 26

g 2 Cor. 6. 2

Luk. 19. 42

Whom God electeth, them hee calleth in the time appointed for the same purpose. This calling of the the Elect is nothing els but a singling and a seuering of them out of this vile world, and the customes thereof, to be *Citizens* of the kingdom of heauen, *so be of Gods household, so be living stones* in the spiritual Temple, which is the Church of God, the company of predestinate to eternall life. And this separation must be made before the end of this life. For this is the order which God taketh, hee will haue all them to be in the kingdom of grace in this life, that shall be in the kingdom of glorie after this life. And the time of their calling is termed in Scriptures, *the day of visitation, the day of saluation, the time of grace.*

III.

h Col. 2. 7
ioh. 15. 19

This seuering and choosung of the elect out of the world, is then performed, when

when God by his holy spirit indueth them with true fauing faith: a woonderfull gift peculiar to the elect. For the better knowing of it, there is to be considered: First, what faith is: Secondly, how God doth worke it in the heartes of the elect: Thirdly, what degrees there be offaith: Fourthly, what are the fruites and benefites of faith.

III.

Faith is a woonderfull grace of God, by which the Elect do apprehend and apply Christ and all his benefites vnto themselues particularlie.

What faith

Here first it is to be considered, that the very nature offaith standeth in a certaine power of apprehending and applying Christ. This is declared by Paule when he saith, *Te are buried with him through baptisme, by whom yee are also risen againe with him by the faith of the power of God, who raised him from the dead.* Where it appeareth that faith is made a meanesto communicate Christ himselfe, his death and buriall, and so all other benefites to the beleuer. Againe, *to beleue in Christ, and to receiue or to lay hold on Christ,* are put one for another by Saint Iohn: which declareth that there is a speciall applying of Christ; euen as we see, when a man hath any thing giuen him, he reacheth out his hand and pulleth it to himselfe, and so makes it his owne. Moreover, faith is called *the putting on of Christ*: which cannot be vnlesse Christs righteousness be specially applied to the heart, as the garment to the backe, when it is put on. Lastlie, this may appeare, in that faith is called *the eating and drinking of Christ*: for there is no eating of meat that nourisheth, but first it must be tasted, & chewed in the mouth, then it must be conueyed into the stomacke, and there digested: lastlie, it must be applied to the partes of the bodie that are to be nourished. And Paule prayeth for the Ephesians: that Christ *may dwell in their hearts by faith*: which plainlie importeth, this apprehending and applying of Christ.

Col. 2. 12

Ioh. 1. 12.

Rom. 5. 17.

Gal. 3. 27

Ioh. 6. 36

Eph. 3. 17

I adde further, that faith is a woonderfull grace of God, which may appeare: First, in that Paule calleth it *the faith of Gods power*, because the power of God is especially scene in the begetting of faith. Secondlie, experience sheweth it to be a woonderfull gift of God: when a man neither seeth, nor feeleth his sinnes, then to say he beleueth in Gods mercie, it is an easie matter; but when a man shall feele his heart pressed downe with the waight of his sinnes, and the anger of God for them; then to applie Gods free mercie to his owne soule, it is a most hard matter: for then it is the propertie of the cursed nature of man, to blaspheme God, and to despaire of mercie. Iudas who (no doubt) often preached mercy and redemption by Christ in the securitie of his heart: when Gods hand was vpon him, and the Lord made him see the vilenesse of his treacherie; he could not comfort himselfe in Christ, if one would haue giuen him ten thousand worlds, but in an hellish horror of conscience hangéd himselfe desperately; which sheweth what a woonderfull harde thing it is at the same instant when a man is touched for his sinnes, then to apply Gods mercie to himselfe. Yet a true Christian by the power of faith can doe this, as it may

Col. 2. 12

o Psal. 77. 2. appeare in David, *In the day of my trouble (saith he) I sought the Lord: my sore*
 3. *ran and ceased not in the night: my soul refused comfort: I did thinke upon God &*
 p Psal. 103. 1. *was troubled: I prayed and my spirit was full of anguish: & he addeth the word Se-*
 q Job. 13. 15 *lab, a note (very like he) of some wonderful thing. & Againe, he being almost in*
the gulfes of hel, euen then cried to the Lord for help. Job saith, 1 If God should
destroy him, yet he would for all that beleene in him still. Vndoubtedly, strange is
the band of faith knitting Christ and his members together, which the anguish
of spirite cannot, and the strokes of Gods hand do not vnloose.

V.

This apprehending of Christ is not done by any corporall touching of him, but spiritually by assurance, which is, when the elect are perswaded in their hearts by the holy Ghost, of the forgiuenesse of their owne sinnes, and of Gods infinite mercie towards them in Iesus Christ. According to that of Paul. *Now*
 11. Cor. 2. *we haue receiued not the spirit of the world, but the spirit which is of God, that*
 12. *we might knowe the thinges which are giuen vs of God. The thinges which the*
spirite of God maketh knowne to the faithfull particularly, are their iustificati-
on, adoption, sanctification, eternall life: and thus when any are perswaded of
these thinges concerning themselues, they doe in their heartes distinctly applie
and appropriate Christ and his benefites to themselues.

VI.

How God
worketh in
the heart,

knowledge

Isa. 53. 11.

1 John. 17

1 Job. 33. 23

Rom. 10. 14

y Colo. 2. 2

Rom. 14. 14

The maner that God vseth in the begetting of faith is this. First, hee prepar-
 eth the heart that it may be capable of faith. Secondly, he causeth faith by litle
 and litle to spring & to breed in the hart. The preparation of the hart is by hum-
 bling and softening of it: and to the doing of this there are foure things requisit.
 The first of them is the knowledge of the word of God, both of the lawe and of
 the Gospell, without the which there can be no faith; according to that saying
 of Esaiah: *By his knowledge shall my righteous seruant iustifie many.* And that
 of Iohn, *This is eternall life that they know thee to bee the onlie very God, and*
whome thou hast sent Iesus Christ. The v only ordinarie meanes to attaine faith
 by, is the word preached: which must be heard, remembred, practised, and
 continually hid in the heart. The least measure of knowledge, without which a
 man cannot haue faith, is the knowledge of Elements, or the fundamentall do-
 ctrines of a Christian religion. A fundamental doctrine is that, which being ob-
 stinately denied, all religion, and all obtaining of saluation is overthrowen This
 knowledge hath a generall faith going with it, which is an assent of the heart to
 the knowne trueth of Gods word. This faith when it is grown vp to some great
 measure, it is called *πνευματικὴ ἀσφάλεια*, the full assurance of understanding, and
 it is to be seene in the martyrs who maintained Gods trueth against the per-
 secutions of the false Church, vnto death.

VII.

Although both elect and reprobate may be enlightened to knowe the word
 of God: yet the elect in this thing goe farre beyond all reprobates: for it is
 specially said of them, *that God is their schoole-master, that he softneth their*
 stony

stone hearts, and maketh them pliable, that *he draweth* them, that *hee openeth their senses, heartes, eares, understandings*: that the holy Ghost is their *anointment*, and their *eye-salve*, to cleare the eyes of their minde, to conceiue the mysteries of Gods word. And the difference of illumination in them is three-folde.

I. First, the knowledge which the reprobate hath concerning the kingdome of heauen, is only a generall and confused knowledge: but the knowledge of the elect, is pure, certaine, sure, distinct, and particular: for ^b it is ioyned with a feeling and inward experience of the thing knowne: though indeed the mind of man is able to conceiue more than any Christian heart can seele: and this is to bee seene in ^c Paule, who vseth not only to deliuer the points of Gods word in a generall maner, but also setteth them downe speciallie in his owne experience. So that the enlightning of the reprobate may be compared to the sight of the ^d blind man, who sawe men walking like vnto trees, that is in motion like men, but in forme like trees: and the elect are like the same blind man, who afterward sawe men a farre off cleerely.

II. Secondly, the knowledge of the wicked ^d puffeth them vp: but the knowledge of the godly humbleth them.

III. Lastly, the elect, besides the knowledge of Gods word, haue ^e a free and frank heart to performe it in their liues and conuersations, which no reprobate can haue: for their illumination is not ioyned with true and sincere obedience. By this it is easie to discern the illumination of Anabaptistes, or Fanaticists, and many other, which brag of the spirit.

VIII.

The second is the sight of sinne arising of the knowledge of the lawe. To this Ieremie exhorteth the Iewes of his time, saying, ^f *Knowe thine iniquitie for thou hast rebelled against the Lord thy God, &c.* The chiefe caue of the sight of sinne is Christ by his holy spirit, ^g *who detecteth the thoughtes of many heartes, and iudgeth the world of sinne.* The maner of seeing our finnes must be, to know them particularlie: for the vilest wretch in the world can generally and confusedly say, *he is a sinner*: but that the sight of sinne may be effectuell to saluation, it must be more speciall and distinct euen in particular sins: so that a man may say with Dauid, ^h *My finnes haue taken such holde of mee that I am not able to looke vp: they are more in number then the haire of mine head: therefore my hart hath failed me.* Again, a man must not batelie see his particular finnes, but he must also see the circumstances of them, as namely the fearefull curses and iudgements of God, which accompanie euerie sinne: for the consciences of many tell them of their finnes in particular, yet they cannot bee humbled for them, and leaue them; because they haue not seene that vgly taile of the curse of God, that euerie sinne draweth after it.

IX.

The meanes to attaine to the sight of sinne, is by a diligent examination of a mans owne selfe: This was the practise of the children of Israell in affliction;

b Phil 1.9

c Gal. 5.

17. cum

Rom. 7. 23.

& Rom. 3.

cū Ro. 8. 38

* Mar. 8. 24

25.

d 1. Cor. 8. 2

& 14. 13.

e Psal. 40. 6.

2 Tim. 3. 5

Tit. 1. 16.

2. Sight of

sinne.

flere. 3. 13.

g Luk 2. 23

lehn. 16. 2.

h Psal. 40.

12.

- i Lam. 3. 40 ¹ *Let vs trie (say they) and search our wayes, and turne againe to the Lord. And Dauid giueth the same counsell to Sauls Courtiers: ² Trouble and sin not, examine your owne hearts on your bed, and be still.* This examination must be made by the commandements of the Law, but specially by the tenth, which ransacketh the heart to the verie quick: and was the meanes of Pauls conuersion. For he being a proud Pharisee, ¹ this commandement shewed him some finnes, which otherwise he had not known, and *it killed him*, that is, it humbled him. If so be it, that after examination a man cannot find out his finnes (as no man shall finde out all his finnes, for ^m the heart of man is a vast gulfe of sinne, without either bottom or bank, and hath infinite & hidden corruptions in it) then he must in a godlie ielousie, suspect himselfe of his vnknowne finnes: as Dauid did, saying, a Psa. 19. 12 ⁿ *Who can vnderstand his faults? cleanse me from my secret faults.* And as Paul did, o Cor. 4. 4 ^o *I know nothing by my selfe, yet am I not thereby iustificed.* And good reason it is why men should suspect themselues of those finnes which as yet they neuer sawe in themselues, p Luk. 16 ^p *for that which is highly esteemed amongst men, is abomination in the sight of God: and the very ^q Angels are not cleane in his sight.*

X.

3. Sorrowe for sinne. The third is a sorrowe for sinne, which is a paine and pricking in the heart arising of the feeling of the displeasure of God, and of the iust damnation which followeth after sinne. This was in the ^r Jewes after Peters first sermon: and in Habacuck at the hearing of Gods iudgements: ^r *When I heard (saith hee) my bellie trembled: my lips shooke at thy voyce: vertennesse entered into my bones: and I trembled in my self, that I might rest in the day of trouble.* This sorrowe is called the ^s *spirite of bondage to feare*: because when the Spirite hath made a man see his finnes, hee seeth further the curse of the Law, and so he findes himselfe to be in bondage vnder Sathan, hell, death, and damnation: at which most terrible sight his heart is smitten with feare and trembling, through the consideration of his hellish and damnable estate.

- This sorrowe if it continue and increase to some great measure, hath certain Symptomes in the bodie, ^a as burning heate, ^b rowling of the intralles, ^c a pining and fainting of the solide parts.

- a Iob. 30. 30
b Lam. 1.
20. & 2. 11.
Osea. 11. 8
c Psa. 32. 4.

XI.

- In the feeling of this sorrow, three things are to be obserued. The first, ^a men must looke that it be serioullie and soundly wrought in their hearts: for looke as men vse to breake harde stones into many small peeces and into dust: so must this feeling of Gods anger for sinne bruisse the heart of a poore sinner and bring it to nothing. And that this may so be, sorrow is not to be felt for a brunt, but very often before the end of a mans life. The godlie man ^d *from his youth suffereth the terrors of God.* Iacob wrestling with the Angell gets the victorie of him, ^e but yet he is faine to goe halting to his graue, and traile one of his loynes after him continuallie. ^f The paschal Lamb was neuer eaten without f Exo. 12. 8
Zach. 12. 10. ^f *four hearts*, to signifie that they which will be free from the wrath of God by Iesus

d Psa. 88. 15

e Ge. 32. 25

f Exo. 12. 8

Zach. 12. 10.

Iesus Christ, must feele continually the smart and bitterness of their owne finnes. The second, all men must take heede, lest when they are touched for their finnes, they besnare their owne consciences: for if the sorrow bee somewhat ouer sharpe, they shall see themselves euen brought to the gates of hell, and to feele the pangs of death. And when a man is in this perplexitie, he shall finde it a most hard matter to be freed from it, without the marueilous power and strength of Christ Iesus, who only is able to helpe him and comfort him: yea many when they are once plunged in this distresse and anguish of soule, shall neuer escape it, as may appeare in Caine, Saul, Achitophel, Iudas, & now of late in Iohn Hoffmeitter a Monke, and Latomus, who for the space of certaine daies neuer left crying that he was damned, because that he had wilfully persecuted the Gospell of Christ, and so hee ended his life. Therefore most worthie is Pauls counsell for the moderating of this sorrowe: *It is sufficient* (saith he) *unto the incestuous man that hee was rebuked of many, so that now contrariwise ye ought rather to forgive him and comfort him, lest he should bee swallowed up of ouermuch heavines.* And further hee giueth another reason, which followeth, *lest Sathan should circumuent vs: for we are not ignorant of his* enterprises.* And indeede common experience sheweth the same, that when any man is most weake, then Sathan most of all bestirreth himselfe to worke his confusion. The third is, that all men which are humbled haue not like measure of sorrowe, but some more, some lesse. Iob felt the hand of God in exceeding great measure, when hee cryed, *O that my griefs were well weied, and my miseries were layd together in the ballance, for it would bee now heauier than the sand of the sea: therefore my words are now swallowed up, for the arrowes of the Almighty are in me, and the venome thereof doth drinke up my spirit, and the terrors of God fight against me.* The same did Ezechias, when on his death-bed hee sayd, *He brake all my bones like a Lyon, and like a crane or a swallow, so did I chatter; I did mourne like a dove, &c.* Contrariwise, the theefe vpon the Crosse, and Lydia in her conuersion neuer felt any such measure of greiefe: for it is sayd of her, that *God opened her heart to bee attentive to that which Paule spake,* and presently after she intertained Paule and Silas cheerefully in her house, which she could not haue done if she had been pressed downe with any great measure of sorrowe: neither are any to dislike themselves, because they are not so much humbled as they see some others: for God in great wisdome giueth to euery one which are to bee saued, that which is conuenient for their estate. And it is often scene in a festered sore, that the corruption is let out as well with the pricking of a small pinne, as with the wide lance of a Raser.

2. Cor. 12.
67.

* Or poli-
cies.

3
h Iob. 6. 3.

i E'ay. 38.
13. 14.

k A' 2. 16. 14

XII.

The fourth thing in true humiliation is an holy desperation: which is when a man is wholly out of all hope euer to attaine saluation by any strength or goodnes of his owne: speaking & thinking more vily of himselfe than any other can do; & heartily acknowledging himselfe to haue deserued not one only, but euertenne

tenne

renne thousand damnations in hell fire with the diuell and all his Angels. This
 u 1. Tim. 1. 15 was in Paul, when he sayd of himselfe that hee was the *chiefe of all sinners*.
 This was in Daniel, when in the name of the people of Israel hee praied and
 x Dan 9. 7. sayd, *O Lord, righteousness belongeth vnto thee, and to vs open shame, as ap-*
 y Luk. 15. *peareth this day.* &c. the same was in the prodigall child, who sayd, *7 Father, I*
 19. *haue sinned against heauen and against thee, and I am no more worthy to be cal-*
 * Ezra 9. 6. *led thy sonne.* Lastly, it was in Ezra, * who sayd, *O my God I am confounded,*
and ashamed to lift vp mine eyes vnto thee my God: for our iniquities are increa-
sed ouer our head, and our trespasse is growne vp vnto the heauen.

XIII.

Sorrow for
 sinne, me-
 lancholie.
 z 1. Sam. 16
 13
 1
 2
 3
 4
 Many are of opinion that this sorrowe for sinne is nothing els but a melan-
 cholike passion: but in trueth the thing is farre otherwise, as may appeare in
 the example of Dauid: who by all coniectures was least troubled ^z with me-
 lancholie, and yet neuer any tasted more deeply of the sorrowe and feeling of
 Gods anger for sinne than he did, as the booke of Psalmes declareth. And if
 any desire to know the difference, they are to bee discerned thus. Sorrowe for
 sinne may bee where health, reason, senses, memorie and all are sound: but
 Melancholike passions are where the bodie is vnfound, and the reason, senses,
 memorie, dulled, and troubled. Secondly, sorrowe for sinne is not cured by a-
 ny phisicke, but onely by the sprinkling of the bloud of Iesus Christ: Melan-
 cholike passions are remoued by phisicke, diet, musicke and such like. Thirdly,
 sorrowe for sinne riseth of the anger of God, that woundeth and pierceth the
 conscience: but Melancholike passions rise onely of meere imaginations
 strongly conceiued in the braine. Lastly, these passions are long in breeding,
 and come by little and little: but the sorrowe for sinne vsually commeth on a
 sudden as lightening into a house. And yet howsoeuer they are differing, it
 must bee acknowledged that they may both concurre together: so that the
 same man which is troubled with Melancholie, may feele also the anger of
 God for sinne.

XIIII.

Thus it appeareth how God maketh the heart fit to receiue faith, in the next
 place it is to be considered how the Lord causeth faith to spring and to breede
 in the humbled heart. For the effecting of this so blessed a worke, God wor-
 keth foure things in the heart. First, when a man is seriously humbled vnder
 the burden of his sinne, the Lord by his spirit makes him lift vp himselfe to
 consider and to ponder most diligently the great mercie of God offered vnto
 him in Christ Iesus. After the consideration of Gods mercie in Christ: hee
 comes in the second place to see, feelee, and from his heart to acknowledge
 himselfe to stand neede of Christ, and to stand in neede of euery drop of his
 most precious bloud. Thirdly, the Lorde stirreth vp in his heart a vehement
 desire and longing after Christ and his merites: this desire is compared to
 a thirst: which is not onely the feeling of the drinesse of the stomacke, but also
 a vehement appetite after drinke, and Dauid fitly expresseth it when he sayth;
 b f

1. Confide-
 ration of
 Gods mer-
 cie.

2. Feeling
 of the want
 of Christ.
 3. Desire.
 a Reu. 21. 6.
 E. say. 55. 1.
 Luk. 1. 53.

I stretched forth my hands vnto thee; my soule desireth after thee as the thir-
bie land. Lastly, after this desire he begins to pray, not for any worldly benefit,
 but onely for the forgiuenes of his sinnes, crying with the poore Publican,
O God be mercifull to me a sinner. Now this prayer, it is made, not for one day
 onely, but continually from day to day: not with the lippes, but with greater
 sighes and groanes of the heart than that they can bee expressed with the
 tongue. Now, after these desires and prayers for Gods mercie, ariseth in the
 heart a liuelie assurance of the forgiuenes of sinne. For God, who cannot lye,
 hath made his promise, * *Knock, it shall be opened:* and againe: *Before they*
call I will answer, and while they speake I will heare. Therefore when an hum-
 bled sinner comes crying and knocking at his mercie gate for the forgiuenes
 of sinne, either then or shortly after the Lord worketh in his heart a liuely assu-
 rance thereof. And ⁴ whereas hee thirsted in his heart, being scorched with
 the heate of Gods displeasure beating vpon his conscience, Christ Iesus gi-
 ueth him to drinke of the well of the water of life freely: and hauing dron-
 ken thereof, he shall neuer be more a thirst, but shall haue in him a fountaine
 of water springing vp into euertlasting life.

XV.

For the better vnderstanding of this, that God worketh *sauiug faith* in the
 heart of man after this manner; it must be obserued that a sinner is compared
 * to a sicke man oft in the Scriptures. And therefore the curing of a disease fit-
 ly resemblenth the curing of sinne. A man that hath a disease or sore in his
 bodie before he can be cured of it, he must see it, feele paine of it, and bee in a
 feare least it bring him into danger of death: after this he shall see himselfe
 to stand in neede of phisicke, and he longeth till he be with the Phisitian: when
 he is once come to him, he desireth him of all loues to helpe him: and to shew
 the best skill he can: he will not spare for any cost: then he yeelds himselfe in-
 to the Phisitians hands, perswading himselfe, that by Gods blessing he both
 can and will helpe him: after this he comes to his former health againe. On
 the same manner, euery man is wounded with the deadly wound of sin at the
 very heart: and he that would bee saued and escape damnation, must see his
 sinne, be sorrowfull for it, and vtterly despayre of his owne strength to attaine
 saluation thereby: furthermore, he must see himselfe to stand in need of Christ,
 the good Phisitian of his soule, and long after him, & cry vnto him with deepe
 sighes and groanes for mercie: after this, Christ Iesus will temper him a plaster
 of his owne heart blood; which being applied, he shall find himselfe reuiued,
 and shall come to a liuely assurance of the forgiuenes of all his sinnes. So it
 was in Dauid, when he repented of his adulterie and murder. First, God made
 him see his sinnes: for he sayth, * *I know mine iniquities, and my sinnes are eny*
before mee. Secondly, he felt Gods anger for his sinnes, * *make me* (sayth he)
to heare ioy and gladnes, that the bones which thou hast broken may reioyce.
 Thirdly, he vtterly despaired of his owne strength, in that he sayd, * *stablish me*
with thy free spirit; signifying thereby, vnlesse the Lord would stay him with
 his

b Psal. 143.

4. Prayer
for the par-
don of sin.

A liuely as-
surance.

c Math. 7.
E say. 6. 24.

d Re. 21. 6.
Ioh. 4. 14.

* Luk. 4. 18.
Math. 9. 11
12.

e Psal. 51. 3.
f Ver. 3.

g Ver. 12.

h. ver. 1

i. ver. 17

his glorious power, he should run headlong to his owne confusion. Fourthlie, he comes to see himselfe stand in great need of Gods fauour: none mercie wil not content him: he prayeth for the whole innumerable multitude of his merites, to be bestowed on him, to doe away his iniquities. Fiftlie, his desire and his prayer for the forgiuenesse of his sinne, are set downe in the whole Psalme. And in his prayer hee gathereth some comfort and assurance of Gods mercie towards himselfe, in that he saith, *The sacrifices of God are a contrite spirit: a contrite and a broken heart O God, thou wilt not despise.* Again, the like appeareth in Dauid, Psalm. 32. ver. 3. *When I holde my tongue, my bones consumed in my roring all the day. 4. For thy hand was beanie vpon me day and night: my moysture was turned into the drought of summer. Scla. 3. I confessed my sin vnto thee, neither hid I mine iniquities: I said, I wil confesse against my selfe my wickednes vnto the Lord, and thou forganest the iniquity of my sin.*

To this purpose is the example of R. Glouer, Martyr, who being somewhat troubled at his entrance into prison, testifieth thus of himselfe. *So (saith he) I remained without any further conference of any man by the space of eight days, & till the Bishops coming: in which time I gaue my selfe continually to prayer and meditation of the merciful promises of God made to all without exception of persons that call vpon the name of his deare son Iesus Christ. I found in my self daily amendment of boateh of body, increase of peace of conscience, & many consolations from God by the help of his spirit: and sometimes as it were a taste and glimmering of the life to come: all for his only son Iesus Christs sake.*

XVI.

Degrees of faith.

p R. u. 12.2

Gal. 4. 19

q 1. Cor. 1.2

r Ephe. 4. 13

There are diuers degrees and measures of this vnfaigned faith, according as there be diuers degrees of Christians: some π are yet in the wombe, and haue their mother the Church traueilling of them: some η are new born babes feeding on the milke of the word: some are perfect men in Christ, come to the measure of the age of the fulnes of Christ.

XVII.

The least measure of faith.

f Mat. 17. 20

t Esa. 43. 2.

u Mat. 1. 25

The least measure of faith that any Christian can haue, is compared to the graine of mustard seed, the least of all seeds: and to flaxe that hath fire in it, but so weake that it can neither giue heat nor light, but only maketh a smoke, and is called by the name of a *little faith*: and it may bee thus described, When a man of an humble heart doth not yet feele the assurance of the forgiuenesse of his owne finnes, and yet he is perswaded they are pardonable, desiring that they might be pardoned: and therefore prayeth to God, that he would pardon them, and giue him strength to leaue them.

XVIII.

x Esa. 51. 17

A little faith may more plainlie be knowne by considering of these foure pointes: first, that it is onlie in his heart, who is humbled for sinne: *For the Lord dwelleth with him that is of a contrite and humble spirit, to reccieue the spirit of the humble, & to giue life to him that are of a contrite hart.* Secondly, it is in a man especially at the time of his conuersion, & calling to Christ, after which he

is to growe from faith to faith. Thirdly, this faith though it *bee* in the heart, yet it is not so much *felt* in the heart: this was in Dauid at some times, *My God, my God, why hast thou forsaken me*, sayth he? The first words *my God, my God*, are speeches of faith: yet the latter, *why hast thou forsaken me*, shew that then hee had no feeling of Gods mercie. A little faith then is in the heart of man, as in the spring time the fruite is in the bud, which yet appeareth not, but onely hath his nature and substance in the bud. Lastly, the beginnings & seedes of this faith, or at the least, signes and effects thereof, are three.

The first is a perswasion, that a mans owne finnes are pardonable: this perswasion though it bee not faith, yet it is a good preparation to faith: For the wicked cut themselves off quite from Gods mercie, in that with Cain they say, their finnes are greater, than that they can be forgiven. The second is a desire of the fauour and mercie of God in Christ, and of the meanes to attaine to that fauour. This desire is a speciall grace of God, and it hath the promise of blessednes; and it must bee distinguished from that desire which wicked men haue: who though they desire life eternall, as Balaam did, yet they cannot sincerely desire the meanes, as faith, repētance, mortification, reconciliation, &c. The third is praier for nothing in this world, but only for the forgiuenes of their finnes with great sighes & groanes, from the bottome of the heart, which they are not able to expresse, as they feele them. Now this hartie praying and desire for the pardon of sinne can neuer come from the flesh but only from the spirit, who stirreth vp these heauenly motions of longing, desiring, sighing after remission of sinne, and all other graces of God, which he bestoweth vpon his children. And where the spirit of Christ dwelleth there must needes bee faith: for Christ dwelleth in the hearts of the faithfull by faith. Therefore as Rebecca, when she felt the Twins striue in her wombe, though it pained her, yet she knew, both that she had conceaued, and that the children were quicke in her: so they who haue these motions, and holy affections in them before mentioned, may assure themselves that the spirit of God dwelleth in them, and consequently that they haue faith, though a weake faith.

XIX.

Examples of this small faith are euident in the Apostles, who though they beleueed that Christ was the Sauour of the world, yet they were ignorant of his death and resurrection, which are the chiefe meanes of saluation. After his resurrection they were ignorant of his ascension, & of his spirituall kingdome, for they dreamed of an earthly kingdome; and at his death they all fled from him, and Peter fearefully denied him. They being in this estate are not sayd to haue no faith, but to bee of a little faith. Another example wee haue in Dauid, who hauing continued a long space in his two great finnes adultery and murder, was admonished thereof by Nathana the Prophet: being admonished he confessed his sins, and straightway Nathan declared vnto him from the Lord the forgiuenes of the. Yet afterward Dauid humbleth himselfe, as it appeareth in the 51. Psalme, and prayeth most earnestly for the forgiuenes of those and

1. A perswasion that sinne is pardonable.
a Gen. 4. 13
2. A desire of reconciliation to God in Christ for sinne.
b Mat. 5. 6.
Luk. 1. 53.
Psal. 145. 19
Psal. 10. 17.
and 38. 9.
Num. 23. 9.
3. Prayer for pardon.
c Rom. 8. 25
d Eph. 3. 17
* Ge. 25. 22.

- e Matt. 16.
- f Marth. 17. 23.
- Luk. 9. 45.
- g Act. 1. 6.
- h Mat. 3. 23.

all other his sins, even as though it had not been true, that they were forgiven, as Nathan tolde him: The reason is: howsoever they were remitted before God, yet Dauid at his first repenting of them felt none assurance in his heart of the forgiveness of them, onely hee had a perswasion, that they might bee pardoned. And therefore he vehemently desired and prayed to the Lord, to remit them, and to sanctifie him anew. This then being the least measure of faith, it must be remembred, that he who hath not attained to it, hath as yet no saving faith at all. XX.

The greatest measure of faith

The greatest measure of faith is a full perswasion of the mercie of God. For it is the strength and ripenes of faith, Rom. 4. vers. 20. 21. *Abraham not weak in faith, but being strengthened in the faith, was fully perswaded, that he who had promised was able to doe it:* This full assurance is when a man can say with Paul, *I am perswaded that neither life nor death, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall bee able to separate vs from the loue of God, which is in Christ Iesus our Lord.* And least any should thinke, this saying is peculiar to Paul, he testifieth of himselfe that for this cause he was receiued to mercie, that hee might bee an example to them which after should beleue in Christ to life eternall: and the whole Church, in the Cantic. vseth the same in effect: saying, *Loue is as strong as death, ielousie is as cruell as the grave, the coles thereof are fierie coles, and a vehement flame. Much water cannot quench loue, neither can the floods draine it: if a man should give all the substance of his house for loue, they would contemne it.*

* 1. Tim. 1. 16.

k Cant. 7. 6. 7.

XXI.

No Christian attaineth to this full assurance at the first, but in some continuance of time, after that for a long space he hath kept a good conscience before God, and before men: and hath had diuers experiences of Gods loue and fauour towards him in Christ. This Paul declareth to the Romanes: *in afflictions God sheds abroad his loue in their hearts; by the holy Ghost, which is given to them: but how? by degrees: for from afflictions ariseth patience, from patience commeth experience, from experience hope; and hope neuer maketh ashamed, or disappoynteth him of eternall life.* This is euident in Dauids practise: *Doubtles, saith he, kindness & mercie shal follow me at the slaies of my life, & I shall line a long season in the house of the Lord.* Mark this his resolute perswasio: and consider how he came vnto it: namely, by experience of Gods fauour at sundry times, & after sundry manners. For before he set downe this resolution, hee numbred vp diuers benefites receiued of the Lord: that *hee fed him in greene pastures, and led him by the refreshing waters of Gods word: that he restored him and leadeth him in the paths of righteousness: that he strengtheneth him in great daungers, euen of death, and preserueth him: that in despite of his enemies, he enriched him with many benefits.* By meanes of all these mercies of God bestowed on him, he came to bee perswaded of the continuance of the fauour of God towards him. Againe Dauid sayd before King Saul,

m Psal. 23. 6

n Psal. 33. 2.

3. 4.

• Let no mans heart faile him because of Goliath: Thy seruant will goe and fight ^{o 1.Sam.17} with the Philistine. And Saule saide ^{32.} P to Dauid: Thou art not able to goe against this Philistine to fight with him: for thou art but a boy, and hee is a man ^{P Ver.33.} of warre from his youth. Dauid answered, that hee was able to fight with, and to slay the vncircumcised Philistine. And the ground of his perswasion was taken from experience: for thus hee said: ^{q Ver.34.} Thy seruant kept his fathers sheepe, and there came a Lyon, and likewise a Beare, and tooke a Sheepe out of the flock, And: I went out after him and smote him, and tooke it out of his mouth, and when he arose against mee, I caught him by the beard, and smote him and slewe him. ^{r Ver.35.} So thy seruant slew both the Lyon and the Beare: Therefore this vncircumcised Philistine shall bee as one of them, seeing hee hath rayled on the host of the liuing God. The like proceeding must be in matters concerning eternall life. Little Dauid resembleth euery Christian: Goliath and the armie of the Philistines, resembleth Sathan and his power. Hee therefore that will bee resolved, that he shall be able to overcome the gates of hell, and attaine to life euermlasting, must long keepe watch and ward ouer his owne heart, and he must fight against his owne rebellious flesh, and crucifie it: yea he must haue experiences of Gods power strengthening him in many temptations, before he shall bee fully assured of his attaining to the kingdome of heauen.

XXII.

Thus much concerning faith it selfe: now follow the fruites and benefits of faith. By meanes of this speciall faith, the elect are truly ^{a Ephe.3.} ioyned vnto Christ, and haue an heavenly communion and fellowship with him; and therefore doe ^{17.} b in some measure inwardly feele his holie spirite moouing and stirring in them, as Rebecca felt the Twins to stir in her wombe. Christ is as ^{Vniõ with} c the ^{Christ.} heade in the bodie; euery beleeuers as a member of the same bodie: now as ^{b Ephe.3.} the head giueth sense and motion to the members, and the members feele ^{20.} themselves to haue sense, and to moue by meanes of the heade: so doth Christ ^{Ephe.1.19} Iesus reuiue and quicken euery true beleeuers, and by his heauenly power maketh him to doo the good which hee doth. ^{1.Cor.13.} d And as from the stock, sappe is ¹⁶ deriued to the grift, that it may liue and growe, and bring forth fruite in his kinde: so doo all the faithfull that are grafted into Christ the true Vine. And ^{c Ephe.1.} as the grift loseth his wilde nature, and is changed into the nature of the stocke, ^{22.33.} and bringeth forth good fruite: so in like manner it is with them that are in ^{Communion with} Christ. ^{Christ.} And as the grift loseth his wilde nature, and is changed into the nature of the stocke, ^{d Rom.6.4.} and bringeth forth good fruite: so in like manner it is with them that are in ^{5.} Christ, who by little and little are wholly renewed ^{Ioh.15.1,2} e from euill to good. ^{Ephe.4.13.}

XXIII.

The elect being thus ioyned vnto Christ, receiue three wonderfull benefits from him, *Iustification, Adoption, Sanctification.* *Iustification* is, when the elect being in themselves rebellious sinners, and therefore firebrands of hell fire, and Gods owne enemies, ^{f 1.Cor.1.} yet by Christ they are accepted of the Lord as ^{30.} perfectly pure and righteous before him. ^{a Cor.5.21}

XXIII.

This Iustification is wrought in this maner. Sinne is that which maketh a man

man vnrighteous, and the child of wrath and vengeance. In sinne, there are three things which are hurtfull to man: the first is *Condemnation*, which cometh of sinne: the second is, *all vnall disobedience* of the lawe in sinne: the third is, the roote and fountaine of sinne, *originall corruption*. These are three deadly wounds, and three running sores in the hearts and consciences of all sinners.

a Luk. 1. 35. a Now Christ Iesus is perfectly righteous, and in him a sinner may finde three
Colof. 2. 9. inestimable benefites answerable to the three former euils. First, *the sufferings of Christ* vpon the Crosse, sufficient for all mens sinnes. Secondly, *the obedience of Christ* in fulfilling the lawe. Thirdly *the perfect holines* of the humane nature of Christ: these are three soueraigne medicines to heale all wounded consciences: and they are as three running streames of liuing water to bathe and to supple the bruised and contrite heart. b Now then cometh faith, and first laieth holde of the sufferings of Christ, and so a sinner is freed from the punishment and guilt of sinne, and from eternall damnation, and thus the first deadly wound is cured. c Againe, faith laieth hold on the perfect obedience of Christ, in fulfilling the lawe, and thus the second wound is cured. d Thirdly, faith applieth the holines of Christs humane nature to the sinner, and then he is accepted of God as perfectly righteous, & so his third deadly wound is cured. Thus a sinner is made righteous by the righteousness of Christ imputed to him.

XXV.

e Rom. 5. 1. From true iustification, proceede e many other benefites, and they are either
2 4. 5. 6. outward, or inward. Outward benefites are three. The f first is *Reconciliation*,
1 Reconciliation. by which a man iustified is perfectly reconciled to GOD; because his sinne is
f 2. Cor. 3. done away, and he is arrayed with the perfect righteousness of Christ. The s second
18. is, that afflictions to the faithfull are *no punishments* for sinne, but onely
g Rom. 3. fatherly and louing chastisements. For the guilt and punishment of sinne was
10. 11 borne of Christ. Now therefore, if a Christian be afflicted, it is no punishment:
2 Cor. 6. 9. for then God should punish one faulte twice, once in Christ, and the second
Heb. 12. 6. time vpon the Christian: which thing dooth not agree with his iustice: it remaineth
2 Sa. 7. 14. therefore that afflictions are onely corrections in the faithfull. The third benefit
2 Sam. 12. 13. 14. is, that the man iustified dooth h *deserue* and *merit* as Gods bands the
2 Afflictions onely chastisements. kingdome of Heauen. For being made perfectly righteous in Christ and by his
1 Merit in Christ. righteousness, he must needes *merite eternal life in & by the merites of Christ*.
h Matt. 19. 28. 29. And therefore Paule called it the *iustification of life*, Rom. 5. 18.

XXVI.

Inward benefites proceeding from iustification, are those which are inwardly felt in the heart, and serue for the better assurance of iustification, and they are principally fiue. The first is, *Peace and quietsse of conscience*. As all men naturally in Adam are corrupt, so all men naturally haue corrupt and defiled consciences, accusing them and arraigning them before Gods iudgement for their sinnes: in such wise that euerie suspicion of death and feare of imminent danger maketh a natural man stand agast at his wits end, knowing not what to doe: e but by faith in Christ, the Christian is perswaded of remission of his sinnes

finnes, and so the disquietnes of his conscience is appeased, and he hath an inward peace in all extremities, which cannot be taken from him. Ro. 15. 16.

XXVII.

The slumbering and dead conscience is much like to the good conscience pacified, and many through ignorance take the one for the other. But they may be seuered and discerned thus. First, let the beleeuing Christian examine himselfe, whether his conscience was afflicted with the sense of Gods iudgements and pressed downe with the burthen of his sinne before hee came to that quietnes: for then hee may bee in good hope, that it was the Spirit of God who brought that peace, because GOD hath promised, *That hee will dwell with the humble and contrite, to reuine and quicken them.* But if he haue alwaies had that peace from the beginning of his daies, he may easilie deceiue himself, by taking the numnesse and securitie of a defiled conscience, for the true peace of conscience. Secondly, let him search from whence this peace of his conscience proceedeth: For if it come from any thing else but from the certaintie of the remission of sinne, it is no true peace: as many, flattering themselves in sin, and dreaming of a pardon, are thereupon quieted, and the Diuell is readie enough to put this into their mindes: but this can be no true peace. Thirdly, let him examine himselfe, if he haue a care to keepe a good conscience: which if hee haue, he hath also receiued from the Lord a good and a quiet conscience. ^h For if God bestowe vpon any man a gift concerning his saluation, hee giueth him also a care to keep it.

A difference
betweene a
dead con-
science and
a quiet con-
science.

1 Ioh. 7. 17
Esay. 57. 15

g Rom. 5. 1.
Heb. 9. 14.

h Act. 23.
and 24. 16.

XXVIII.

The second inward benefit is ¹ *An entrance into Gods fauour*, and a persecution in it, which is indeede a wonderfull benefit. When a man commeth into fauour with his Prince, then he is bolde to come vnto him, and he may haue free access vnto his presence, and he may sue to his Prince for any benefite or preferment whereof he standeth in need, and may obtaine it before any other: so they which are in Gods fauour, by reason that they are freely pardoned, and iustified in Christ, doe boldly approach into Gods presence, and they are ready to aske, and sure to obtaine any benefite that is for their good. ² The third is ³ *a spirituall ioy in their hearts*, euen then when they are afflicted: because they looke certainly to obtaine the kingdom of heauen. The fourth is ⁴ *that the loue of God is sved in the hearts* of the faithfull by the holy Ghost: that is, that the holie Ghost doth make the faithfull very euidently to feele the loue of God towards them, and doth as it were, fill their hearts with it.

II.
1 Eph. 3. 12.
Rom. 5. 2.
2 Entrance
with bold-
nes into
Gods pre-
sence.
1 1 L.
k Rom. 5. 3.
and 14. 17.
3 Ioye.
1 1 L.
4. Feeling
of Gods
loue.
1 Rom. 5. 5.
a Ioh. 1. 12.
Gal. 3. 26.

XXIX.

The second maine benefite is ² *Adoption*, whereby they which are iustified, are also accepted of God as his owne Children. From *Adoption* proceede many other benefites. First the elect Childe of GOD hereby is *made a brother to Christ*. Secondly he is a King, and the kingdome of Heauen is his inheritance. Thirdly, he is *Lord ouer all creatures* saue Angels. Fourthly the holy *Angels minister vnto him* for his good: they gard him & watch about him. Fifthly,

1
Heb. 2. 11.
12.
2
1. Pet. 2. 9.
3
H. b. 6. 7. 3.
4
all
5

1. Cor. 3. 3 all thinges, yea grievous afflictions and sinne it selfe, turne to his good; though
 Heb. 1. 74 in his owne nature it be neuer so hurtfull: ^b and therefore death (which is most
 Rom. 9. 28. terrible) vnto him is no entrance into hell, but a narrow gate to let him into
 2. Cor. 12. 7 cuerlasting life. Lastly, being thus adopted, hee may looke for comfort at
 b Heb. 2. 15 Gods hand, answerable to the measure of his affliction: as God hath promised.
 1. Cor. 15.

XXX.

34 The inward assurance of Adoption is by two witnesses. The first is our spi-
 56 rit, that is, an heart and conscience sanctified, by the sprinkling of the blood
 Rom. 5. 5. of Christ. Now because it commeth to passe that the testimonie of our spirit
 1. Cor. 10. is often feeble and weake, God of his goodnes hath giuen his owne spirit to
 Assurance of adoption. 10 be a fellow witness with our spirit: for the electe haue in themselves the spi-
 The spirit of adoption. 16 rite of Iesus Christ, testifying vnto them and perswading them that they are the
 e Ro. 8. 16. adopted children of God. ^c For this cause the holy Ghost is called the *spirit of*
 Gal. 4. 6. adoption, because it worketh in vs the assurance of our adoption: ^d and it is cal-
 1. Pet. 3. 21. led a pawne or earnest. For as in a bargaine, when parte of the price is payed
 d 2. Cor. 1. 21 in earnest, then assurance is made, that men will pay the whole: so when the
 21 childe of God hath receiued thus much from the holie ghost to be perswaded
 that hee is adopted and chosen in Christ, he may bee in good hope, and he is al-
 ready put in good assurance, fully to enioye eternall life in the kingdome
 of heauen.

e Rom. 8. 23 ^e Indeepe this testimonie is weake in most men, and can scarce bee percei-
 1. Ioh. 3. 2. ued: because most Christians, though they may be old in respect of yeares, yet
 Coloss. 3. 3. generally they are babes in Christ, and not yet come to a perfect growth: and
 1. Cor. 13. 1. may finde in themselves great strength of sinne, and the graces of God to bee
 Ephe. 4. 14. in small measure in them. And againe, the children of God being most dis-
 stressed, as in time of triall, and in the houre of death, then the inward working
 of the holy Ghost is felt most euidently. But a reprobate cannot haue this tes-
 timonie at all: though indeede a man flattereth himselfe, and the diuell *imita-*
ting the spirit of GOD, dooth vsuallye perswade carnall men and hypocrites
 that they shall bee saued. But that diuellish illusion, and the testimonie of the
 Spirit may bee discerned by two notes. The first is heartie and seruient prayer
 to GOD in the name of Christ. For the same spirit that testifieth to vs that
 wee are the adopted children of God, doth also make vs crie, that is ser-
 uiently with grones and sighes filling Heauen and Earth, pray to God. Now,
 this heartie, seruient and loude crying in the eares of God, can the Diuell giue to
 no hypocrite: for it is the speciall marke of the Spirit of God. The other note is,
 that they which haue the speciall testimonie from the Spirit of GOD, haue
 also in their hearts the same affectiones to God, which children haue to their fa-
 ther: namely, loue, feare, reuerence, obedience, thankfulness, for they call not
 vpon God, as vpon a terrible Iudge, but they cry Abba, that is, Father. And
 these affectiones they haue not, whom Sathan illudeth with a phantastickall ima-
 gination of their saluation: for it may be, that through *hypocrisie*, or through
custome, they may call God Father, but in truth they cannot do it.

XXXI. The elect being thus assured of their adoption and justification, are indued with hope: ^a by which they looke patiently for the accomplishing of all good things which God hath begun in them. And therefore they can vndergoe all crosses and afflictions with a quiet and contented minde: because they knowe that the time will come when they shall haue full redemption from all euils. This was ^b the patience of Pauls hope, when he saide, that nothing in the world could seuer him from the loue of God in Christ. And like to this was the patience of Policarpe, and of Ignatius, who when he was condemned and iudged to be throwne to wilde beasts, and now heard the Lyons roing, he boldly and yet patiently saide; *I am the wheate of Christ, I shall be ground with the teeth of wilde beasts, that I may be found good bread.* Also the same was the patience of the blessed Martyr S. Laurence, who like a meeke Lambè suffered himselfe to be tormented on a fetic gridyron: and when he had been pressed downe with fire pikes for a great space, in the mightie spirit of God, spake vnto the Emperour that caused him thus to be tormented, on this wise:

*This fire is now raised enough,
turne up O tyrant greas:
Assay whether roasted or rawe
thou thinkest the better meate.*

XXXII.

The third maine benefite, is ^a inward *Sanctification*: by which a Christian in his minde, in his will, and in his affections is freed from the *boudage* and *tyrannie* of sinne and Sathan, and is by little and little inabled through the spirit of Christ to desire and approue that which is good, and to walke in it. And it hath two parts. ^b The first is *Mortification*, when the power of sinne is continually weakened, confirmed, and diminished. ^c The second is *Purification*, by which *inherent* *righteousnes* is really put into them, and afterward is continually increased.

XXXIII.

This sanctification is wrought in all Christians after this manner. After that they are ioyned to Christ, and made mysticallie bone of his bone, and flesh of his flesh, Christ worketh in them effectually by his holy spirit, and his workes are principally three. First, ^a he causeth his owne death to worke effectually the death of all sinne, and to kill the power of the flesh. For it is as a Corrasie, which being applied to the part affected, eateth out the venome and corruption: and so the death of Christ by faith applied, fretteth out and consumeth the concupiscence and the corruption of the whole man. Secondly, his buriall causeth the buriall of sinne, as it were in a graue. ^b Thirdly, his Resurrection sendeth a quickning power into them, and sendeth to make them rise out of their sinne, in which they were dead and buried to worke righteousness, and to liue in holiness of life. Lazarus body lay foure daies, and stank in the graue, yet Christ raised it and gaue him life againe, and made him doe the same workes that liuing men doe: so also Christ dealeth with the soules of the faithfull; they rotte

Hope.
a Rom. 8.
23. & 25.
2. Cor. 5. 6. 7.
Heb. 11. 2.
b 1. Thess. 1.
Rom. 8. 37.

Sanctification.
a Act. 25. 9.
Psal. 103. 3.
Eze. 11. 19.
Psa. 51. 12.
b Gal. 5. 24.
Col. 3. 5.
c Ephe. 1. 2.
1. Cor. 15.

45.
Mortification.
d Ro. 6. 3. 4.
Col. 2. 12.
2. 3. 5.
Vindication
in the first
resurrection.
e Phil. 3. 10.
Rom. 6. 4.

and stinke in their finnes, and would perish in them, if they were left alone: but Christ putteth a heavenly life into them, and maketh them active and lively to doe the will of God in the workes of Christianitie, and in the workes of their callings. And this sanctification is throughout the whole man in the spirit, soule, and minde, 1. Thess. 5. 23. And here the *spirit* signifieth the minde & memorie, the *soule*, the will and affections.

XXXIII.

The sanctification of the minde is the enlightning of it with the true knowledge of Gods word. It is of two sorts, either *spirituall understanding*, or *spirituall wisdom*. *Spirituall understanding* is a generall conceiving of euerie thing that is to be done or not to be done, out of Gods word. *Spirituall wisdom* is a worthie grace of God, by which a man is able to vnderstand out of Gods word, what is to be done or not to be done in any particular thing, or action, according to the circumstances of person, time, place, &c. Both these are in euerie Christian, otherwise Paule would neuer have prayed for the Colossians, *That they might be fulfilled with knowledge of Gods will, in all wisdom and spirituall understanding*. In both these excelled Dauid, who testified of himselfe, that Gods word *was a lantern to his feet, and a light to his paths*: & that *God by his comendements had made him wiser than his enemies*: that hee *had more understanding than all his teachers*: because Gods testimonies were his meditations, *that hee vnderstood more than the ancient, because he kept Gods precepts*. The properties of the minde enlightened are specially two. The first is, that by it a Christian sees his owne blindnes, ignorance, & vanitie, as appeareth in Dauid, who being a Prophet of God, yet prayed: *Open mine eyes (O Lord) that I may see the wonders of thy law*. And thence it is that the godly so much bewailed the blindnes of their mindes. Contrariwise, the wicked man in the midst of his blindnes, thinkes himselfe to see. The second is, that the mind runneth & is occupied in a continuall meditation of Gods word. So Dauid saith, *the righteous mans delight is in the law of the Lord, & in his law doth he meditate day and night*.

XXXV.

The memory also is sanctified in that it can both keepe & remember that which is good & agreeable to Gods will: whereas naturally it best remembreth lewdnes, & wickednes, & vanitie. This holie memory was in Dauid: *I have hid thy promises in mine heart, that I might not sin against thee*. And Mary *kept all the sayings of Christ & pondered the in her heart*. And to y exercise of this memory, Salomo hath a good lesse: *My son, hearken vnto my words, incline thine eares vnto my sayings: let them not depart from thine eyes, but keepe the in the midst of thine heart*.

XXXVI.

Furthermore, the wil of a Christian is renewed and purified by Christ, which appeareth in that it is so far forth freed from sin, that it can will & choole that which is good and acceptable to God, and refuse that which is euill, according

k Col. 1. 9.

1 Psal. 119.

105.

m Ver. 98.

99.

a 100.

or 8.

ploh. 9. 41

q Psal. 2.

Sanctification of the memorie.

r Psal. 119.

ver. 11.

f Luk. 2. 19.

p Pro. 2. 1.

Sanctification of the wil.

to that of Paule *It is God, which worketh in you the will and the deed, even of his good pleasure.* Now, if a man be considered as he is naturally, he can neither will, nor performe that which is good, but onely that which is euill: for he is sold vnder sin, as the Oxe or the Ass, and comitteth iniquitie, as the fish draweth in water; yea he is in bondage vnder Satan, who inspurth his mind with vile motions, & boweth his will, affections, & the members of his body to his cursed will: so that for his life, he is not able to do any thing but sin & rebel against God. And it must bee remembered, that although the Christian mans will be freed in part from the bondage of sinne in this life, yet it shall not be free from the power of sinne vntill the life to come: for y^e Paule that worthe Saint saith of himselfe being regenerate, *thus he was carnall and sold vnder sinne* y^e Ro. 7. 14.

XXXVII

Sanctified affections are knowne by this that they are moued and inclined to that which is good, to embrace it: and are not commonly affected and stirred with that which is euill, vntill it be to eschewe it. Examples hereof are these which follow. *To reioyce with them that reioyce. And to weepe with them that weepe.* *To reioyce because a mans name is written in heauen.* *To desire Gods presence & fauour, as the drie land desireth water.* *To feare & tremble at Gods word.* *To long and to saue after the places where God is worshipped.* *To be vexed in soules for day to day in fasting & bearing the vniuersall burden of men.* *To be strikers of tattered houses and broken Gods commandments.* *To be instruments of spirit to serue the Lord.* *To put on the bowels of compassion towards the necessities of men.* *To be angry & sin not.* *To forgoe for the displeasing of God.* *To loue the brethren in Christ.* *To admire at the word of God.* *To love Gods commandments above gold.* *To admire the graces of God in others.* *To desire to see God.* *To reioyce in tribling.* *To walk in the feare of God.* *To be filled with the ioy of the holy Ghost.* *To be heavy through manifold temptation.* *To reioyce in being partaker of the sufferings of Christ.* *To wait on the Lord, & reioyce in him.* *To trust in his holy names.* *To wait for the full redemption.* *To sigh, desiring to enjoy eternal life.* *To love the habitation of Gods house, & the place where his honor dwelleth.* *To esteem all things as losse & dung in respect of Christ.*

XXXVIII

But among all these sanctified affections, there are foure specially to be marked. The first is a zeale for Gods glorie: by which a Christian is thus affected, that rather than God shall loose his glorie, hee could bee content to haue his owne soule damned. As it was with Moses, who feared, lest GOD should loose his glorie, if hee did utterly destroy the Iſracites for their Idolatry, whom he had chosen to bee his people: and therefore in this respect praised vnto the Lord, *Therefore now if thou pardon their sinne, thy mercie shall appeare: but if thou wilt not, praye thee as write out of the booke which thou hast written.* And Paule could haue wished with all his heart to bee cut off from all fellowship with Christ, and to be giuen vp to eternall destruction, for his countyme the Iewes, & for Gods glory specially. Some may say, this affectio is not common

Sanctification of the affections.
 Rom. 12. 9
 Ro. 12. 15
 Luk. 10.
 20.
 c. Phil. 1. 13
 d. Eph. 5. 6
 c. Phil. 4. 2
 2. Pet. 1. 12
 Phil. 1. 19.
 136.
 Ro. 12. 11
 Col. 3. 12
 Eph. 4. 26
 1. Cor. 7.
 11. 10. 3. 14
 m. Phil. 1. 19
 128.
 1. Cor. 13.
 10. Mat. 2. 10.
 p. Phil. 2. 11.
 q. Act. 9. 31.
 1. Pet. 1. 6.
 1. Pet. 4. 13
 Palm. 33.
 20. 22.
 u. Ro. 8. 29.
 x. 2. Cor. 5. 2
 y. Phil. 3. 2.
 z. Phil. 3. 3.
 Zeale for Gods glorie
 a. Exo. 32. 12
 b. Rom. 9. 3.

to all, but particular to such as are led with such an exceeding affection; as these holy men were, and which haue their hearts so pierced and kindled with diuine love, and so rauenished with the same out of themselves, that they forget all other things, yea themselves, hauing nothing before their eyes but God, and his glorie. To this I answer, that this affection is common to all, though the measure of it bee diuers, in some more, in some lesse; which appeareth in that our Saviour Christ teacheth euery one in his prayer which hee made, before hee craue any other thing, either concerning GOD, or himselfe, to pray that Gods name may be sanctified. For by this all Christians are taught that they are to outpasse all considerations of themselves, their owne pleasure and profite; their saluation or damnation: and absolutely with an heartie affection, to seeke after the glorie of GOD in all their doings, that as Gods glorie is most deare vnto himselfe, so it may appeare also that it is most deare vnto them. If any thinke it strange that Moses, Paule, or any other should bee content to fall into mistrie, to loose their liues, and to be cast into eternall perdition in hell fire, with reprobate and damned spirites, rather than Gods honour should bee turned into dishonour and blasphemie: let them consider that wonderfull is the power of true love, which maketh all things easie: which is as strong as the graine, that outcometh all, and was neuer yet overcome: which is as a flaming fire, that a whole sea of waters cannot quench. And the love which these men had to God did furnish them, that they felt no feare of hell fire.

XXXIX.

The feare
of God,
e Eccle. 12.

f Pro. 14. 26
g ACo. 9. 31.

h Psal. 136.
i Gen. 5. 22.

k Gen. 17. 1.

l Psal. 44.
m Exo. 1. 17
n Esa. 66. 3.

The second affection is the feare of God, a most excellent and wonderfull grace of GOD. Salomon^e marcheth it, yea and preferreth it too, before all things in this world, making it the ende of all. Without it a man cannot bee wise, it is the first step to wisdom, *in it is assured strength: also it is a wellspring of life toeschew the snare of death.* The Churches of Iudra being in peace, were edified, and walked in the feare of GOD, and were abundantly filled with the comfort of the holie Ghost. In this feare of GOD there bee two partes: The first is a perswasion in the heart, that a man is in Gods presence where soeuer hee is, and when hee by infirmitie forgets GOD, a drawing of himselfe into Gods presence. As it was in Dauid, *I haue (saith hee) set the Lord alwaies before me. For hee is at my right hand, therefore I shall not slide.* And this his being in the presence of GOD, hee setteth downe most excellently in the 139. Psalme. *Enoch walked with God: Abraham is commended to walke before God and to be upright.* The second part of the feare of God is, in Gods presence to stand in awe of him; which is when a man taketh heed to his waies lest hee offend God. This aduise Dauid giues to Saules Counsellors: *Stand in awe and sin not.* Pharo commended the Midwives of AEGYPT to kill all the male children of the Israelites at their birth: they did it not, because they stood in awe of God, fearing to displease him. And hence it is that the godly heare Gods word with feare & trembling.

The third is, the hatred and detestation of sinne, because it is sinne; and specially of a mans owne corruptions: where with a Christian is so annoyed, that in regard of them and for no other cause, he most heartily desireth to bee forth of this most miserable world, that he may be disburdened of his sinne, & leane off to displease God. Paule feels in himselfe a huge masse of deadly corruption, it makes him deeme himselfe most miserable, and to mourne because he was not delivered from it, saying, • *Oh miserable man that I am, who shall deliver me from this body of sinne*. Again, it is sinne that makes the Church complaine that *it is blacke, that the Sinners have looked upon her*, and therefore she cries, • *Come Lord Iesus, come quickly*.

Hatred of sinne.

o Rom. 7. 24

p Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

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o Cant. 1. 4

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o Cant. 1. 4

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o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

The fourth is, joy of heart in consideration of the nearness or presence of the terrible day of iudgement. The reprobate either trembleth at the consideration of the day of iudgement, or els in the security of his heart he regardeth it not. And when he shall see the signes of the comming of Christ, his heart shall faile him for very feare, & hee shall call the billes to fall upon him; but contrariwise, the faithfull see the second comming of Christ, and therefore waite and long for it: and when they shall see the signes of it, they shall lift up their heads, because the full accomplishment of their redemption is at hand.

o Rom. 7. 24

p Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

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o Cant. 1. 4

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o Cant. 1. 4

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q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

q Reue. 2. 2

o Cant. 1. 4

The sanctification of the body is when all the members of it are carefully preserved so being meane to extirpate any sinne and are made the instruments of righteousness and holines. So Paule prayed for the Thessalonians that they might know how to possess their vessels to holiness, and in honor, and not in the lust of concupiscence, as the Gentiles who which know not God. And Iob 1 maketh a comparison with his eyes nor a body as a woman. In whose example it appeareth how every member is to bee kept pure and holy.

Sanctification of the bodie.

o Rom. 6. 1

vers. 19.

e Thess 4. 4

f Iob. 31

vers. 1.

o Rom. 6. 1

vers. 19.

e Thess 4. 4

f Iob. 31

vers. 1.

o Rom. 6. 1

vers. 19.

e Thess 4. 4

f Iob. 31

vers. 1.

o Rom. 6. 1

vers. 19.

e Thess 4. 4

f Iob. 31

vers. 1.

o Rom. 6. 1

vers. 19.

e Thess 4. 4

f Iob. 31

vers. 1.

o Rom. 6. 1

vers. 19.

e Thess 4. 4

f Iob. 31

vers. 1.

If any humbled Christian find not this measure of sanctification in himselfe, yet let him not bee discouraged. For if any man have a willingnes, and a desire to obey all Gods commandments, he hath the spirit, and he who hath the spirit is in Christ, and he who is in Christ shall never see damnation. And though he faile greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable to him. God will approve of thee for his owne worke which he hath wrought in thee, and not reject thee for thine.

A consolation.

i Rom. 8. 5.

vers. 1.

i Rom. 8. 5.

vers. 1.

i Rom. 8. 5.

vers. 1.

i Rom. 8. 5.

vers. 1.

i Rom. 8. 5.

vers. 1.

i Rom. 8. 5.

vers. 1.

i Rom. 8. 5.

vers. 1.

i Rom. 8. 5.

vers. 1.

i Rom. 8. 5.

vers. 1.

i Rom. 8. 5.

vers. 1.

i Rom. 8. 5.

vers. 1.

From sanctification ariseth repentance. For a man cannot hate his owne sinnes before he be sanctified: and he cannot truly repent for them before hee hate them. Repentance is when a man turnes to GOD, and brings forth fruites worthie amendment of life. This turning vnto God hath two parts. The first a purpose and resolution of heart neuer to sinne any more, but to leade a new life. This was in Dauid, who fully purposed to keepe Gods commandments,

Repentance.

o Act. 26. 20

o Act. 26. 20

o Act. 26. 20

o Act. 26. 20

o Act. 26. 20

o Act. 26. 20

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o Act. 26. 20

and ^m applied his heart to fulfill his statutes unto the end. And vnto this did
 m Psal. 113. 6. Barnabas exhort the hearers at Antioch: *that with full purpose of heart, they*
 2 Act. 11. 18. *would cleave vnto the Lord.* The second part is vnto labour in mans life &
 01. Ioh. 3. 3. *conuersation to purifie and cleanse himselfe from sinne: of this speaketh Iohn.*
 p Pla. 73. 13. *And every one that hath this hope in him purgeth himselfe, as hee is pure.*
 This did David practise, as may appeare in that he sayd: *Certainly, I haue*
 2. 7. 10. 10. *cleansed my heart in truth, and washed my hands in innocencie.* If any man
 4. 1. 10. 10. *maile now repentance followeth sanctification, considering it is the finishing*
 2. 2. 10. 10. *of all, that the Prophets, Apostles, and Ministers of GOD preach vnto the peo-*
 Repentance *ple whome they would winne to Christ: I answere, that all other graces are*
 after faith *more hidden in the heart, whereas repentance is open, and tooer appareth*
 & sanctifi- *to a mans owne selfe, and to the eyes of the world. It is like the budde in the*
 cation in *tree, which appeareth before the least, the blossome, the fruites: and yet*
 nature: but *in nature, it is the last; for a man must be renewed, and come to an vnder*
 first in sense *disliking of his owne sinnes, before hee will turne from them; and leaue*
 and appea- *them.*
 rance.

XLV.

By this it may appeare, that there is one manner of sinning in the godly,
 and another in the vngodly, though they fall both into one sinne. A wicked
 man, when hee sinneth in his heart hee giueth full consent to the sinne: but
 the godly though they fall into the same sinnes with the wicked, yet they neuer
 giue full consent: for they are in their chindet, willes and affections partly re-
 generate, and partly vngenerate, and therefore their willes do partly will and
 partly abhorre that which is euill: according as Saint Paule saith of himselfe,
 q Ro. 7. 22. *I delight in the lawe of God according to the inward man, but I see another law*
 1. 1. 1. 1. *in my members: rebelling against the law of my mind, & leading me captive, &c.*
 And that the godly man neuer giueth full consent to sin, is euident by three
 tokens. First before he commeth to doe the sin, he hath no purpose nor desire to
 doe it: but his purpose and desire is to doe the will of GOD contrarie to that
 sinne. Secondly in the act or doing of the sinne, his heart riseth against it,
 yet by the strength of temptation, and by the mightie violence of the flesh,
 he is haied and pulled on to doe wickednes. Paul saith of himselfe, that he was
 sold vnder sinne, that is, hee was like a slave, who desireth to escape out of his
 masters hands, and yet is faine in great miserie to serue him. Thirdly, after hee
 hath sinned he is sore displeased with himselfe for it, and truly repenteth. As
 r Mat. 26. 69. 70. 71. Peter before the denying of his master, had no purpose to doe it, but rather to
 72. dye in his cause. In the Act he had a strining with himselfe, as appeareth by
 this that first he answered faintly, *I knowe not what thou saiest*: and yet after
 when the assault of Sathan more prauayled, he fell to swearing, cursing and
 banning. After his fall hee repented himselfe and wept bitterly for it. All was
 contrarie in Iudas, who went to betray his master with full intent and purpose:
 f Ioh. 12. 2. for the diuell long tempting him vnto it, *entred into him, that is, made him yeld;*
 27. and resolute himselfe to doe it. Afterwarde when Christ was betrayed
 and

and condemned, Iudas was not sorrowfull for his sinne with a godly sorrow, but in despayre of mercie hanged himselfe.

XLVI.

Fruites worthie of amendment of life are such fruities as the *Scriptures* *enforce* *to us*, namely, good workes: for the doing of a good worke there bee three things requisite: First, it must proceed from iustificyng faith. For the worke cannot please GOD except the person please him, and the person cannot please him without this faith. Secondly, it is to bee done in obedience vnto Gods revealed word. *As obey is better than sacrifice, and to hearken is better than the fatte of Rams.* Thirdly, it is to bee referred to Gods glorie, *Whether ye eat or drinke (sayeth Paul) or whatsoeuer ye do, doe all to the glory of God.* The speciall workes of Christians, which they and none but they truly performe, are these five which follow.

XLVII.

The first is the good hearing of the word, *My sheepe (saith Christ) heare my voyce and follow mee.* And againe: *he which heareth his voyce, beareth his voice.* And this was one note of the faithfull in the primitive Church to assemble to heare the word. This good hearing of the word is the sauing hearing that bringeth life eternall. In this action, Christians are vntually thus disposed. Before they come to heare the word of God they make themselves ready to heare it, as the men of Berea did, *who receiued the word with all readiness.* This preparation standeth in two poynts: First, they disburden themselves of all impediments, that like vnto runners in a race, they may *be swift to heare*: these impediments are sin and troubled affections; and they come with hable hearts *as foote*, that they may become wise. Secondly, they quicken vp themselves, and come vnto the assembly, hungry and thirsting after the word of God, as men doe after meate and drinke.

When they are in hearing Gods word, first, their mindes are fixed and *attent* onely to that which is spoken, as *Lydia* was. Secondly, they truly beleeue the word of God, and carefully apply it to their owne soules. Thirdly, they feele the lively power of it in themselves. It is as a *sab* in them, to draw out their inward corruption: it is to them the *sword of the spirit*, & as a sacrificing knife in the hand of Gods Minister, by which their flesh is killed, & they are offered up in a *living sacrifice* to God: it is *spirit and life* to quicken and reuiue their soules that are dead in sin: & the reason of this is plaine. The word of God preached is as a cuppe of wine: the true Christian, is the Lords guest, but hee hath saue of his owne: He bringeth his sugar with him, namely, his true faith, which *he tempereth and mingl*eth with Gods word, and so it becometh vnto him as a cup of sweet wine, and as water of life. Now the hypocrite, because he bringeth no faith with him, drinketh of the same, but he findes the wine to be fower and tarte, & voyde of relish, & in truth it is vnto him as a cuppe of ranke poison. Againe, *they heare the word of God as in Gods presence*, and therefore their hearts are full of *fear and trembling*. And they receive the Word, *not as*

Fruits of repentance.

1 Es. 61.3.

1 Tim. 1.5

1 Sam. 19

22.

1 Cor. 10.

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from mine, but as from Christ I am the only Doctor of the Church: And they regard not so much the Embassador, or his abilitie, as the Embassage of reconciliation sent from the king of heauen.

After they haue heard the word, they are beueued in knowledge & in affection, & they remember it, & meditate vpon it continually, that they may frame all their doings by it. Wordly men vse to buy bookes of statutes & to haue the in their houses to read on, that they may know how to auoide danger of law. And so the faithfull do alwaies sit before them Gods word, & in all their doings it is their Counseller, least they should come into danger of Gods displeasure.

XLVIII.

Receiuing
of the Sa-
craments.

The second worke is, the receiuing of the Sacraments, of Baptisme once onely, when a man is openly and solemnely admitted into the Church: and of the Lords Supper often. The first sealeth vp to the heart of a Christian, that he is vnited vnto Christ, and hath true fellowship with him in being fully iustified before God, and inwardly sanctified. The second serueth to seale vp in the heart of a Christian the continuall growing and increasing of the same graces. This thing euery true beleuer shall haue often experience of, either in or after the receiuing of the Sacrament: and yet it shall not bee so alwaies, for sometimes the Church being brought into Christs wine seller, shall fall into a stowne and not feele any refreshing there. Yet the beleuer is not so bee dismayd, if he feele not alwaies comfort presently after the Sacrament. A sickle man feeleth no comfort or nourishment, when he eateth meate, & yet it preserveth his life: So the weak Christian though he feele himselfe not nourished at the Sacrament by Christs bodie and blood, yet hee shall see in time that his soule shall bee preserved thereby vnto euerlasting life. Furthermore, when a Christian feeleth no comfort by the Sacrament, let him then humble himselfe before the Lord more heartily than euer before, confessing his finnes and praying for increase of grace, and then hee shall feele the fruite of the Sacrament.

XLIX.

Reliefe of
the poore.

The third worke is, a relieving of the poore brethren in Christ, proceeding of a brotherly kindnes towards them. This is a speciall worke not to be done to all men alike, as Saint Paule saith, *I Doe good to all men, but especially to them of the household of faith.* Directions for this matter are the faithfull of Hierusalem, *Who were all in one place, and had all things common: constantly in use. And they sold their possessions & goods, and purposed the same to all men: as euery one had need.* Also the brethren at Corinth in their extreame pouertie relieved the Churches of Macedonis liberally, not onely according to their power, but also straining themselves beyond their power. Yes this reliefe must goe further, euen to the bestowing of a mans life, if neede so require, (as Saint Iohn saith) *Hereby we haue perceived Love, that he laid down his life for vs: therefore was ought also to lay down our liues for the brethren.*

L.

Prayer,

The fourth worke is, true prayer: and Saint Luke setteth out the faithfull, and the

the children of God, by this description: ^a That they call on the name of the Lord: As on the contrarie it is said of the wicked: ^b That they call not upon God. ^c The true Christian calleth on the Lord in truth. For ^d the spirit of adoption, which is the ^e spirit of prayer is his Schoolemaister to teach him to doe it.

In Praier he is thus disposed: First, before hee prayeth, ^f he is stricken with some feare and reuerence in regard of Gods Maiestie, for hee considereth that praier is a familiar talking with God.

Secondly, he is inwardly ^g touched with a liuely feeling of his owne wants, but especially he is vexed and grieved at his owne sinne and rebellion: and this sense of his miserie is as a spurre to quicken his benumbed heart.

Thirdly, hee humbleth himselfe before his God, and layeth ^h open his heart before the Lorde, shewing a seruent and longing desire to obtaine those things of which he findeth an extreame want in himselfe, as the Prophet Dauid did, whose ⁱ desire was like the yawning of the drie ground: and this proceedeth from ^j the spirit of God which stirreth vp groanings in the heart, which a man oftentimes for his life cannot expresse.

Fourthly, when hee maketh his request, he doubteth not, but by ^k faith hee beleueth that God will graunt his requests, which he maketh according to his word. The ground of his perswasion is double: The first is, ^l Christ Iesus, by whose merites as hee hath obtained remission of sinnes, so hee looketh to obtaine all things else: The ^m other ground is, the comfortable promises of God which he hath made, that he will heare them who truly call vpon him.

Fifthly, he prayeth not for a brunt or two, but he continueth in praier: And although God seeme not to heare him at the first, ⁿ yet hee patiently waiteth on the Lord, and itill calleth vpon him.

L I.

The fift worke is, to walk in some lawfull calling with painefullnesse, and vprightnesse, so that in performing all the duties of it, a ^o man may keepe a good conscience before God and men. Thus Dauid determined to walke in the gouernment of his house and kingdome. ^p I will doe wisely (saith hee) in the perfect waye till thou comest to mee, I will walke in the vprightnesse of mine heart, in the midst of mine house: I will set no wicked thing before mine eyes: ^q I hate the worke of them that fall away: it shall not cleane vnto me. This sinceritie of Dauids behauiour in his calling made him bolde to offer himselfe to bee tried not onely by men, but much more by the Lord God himselfe, and to bee punished accordingly. ^r Indge me O Lorde (sayth hee) for I haue walked in mine innocencie: Proue me, O Lord, and trie mee, examine my reins and mine heart: So vpright and cleere was he in all his doings.

L II.

Thus much of faith and the benefites that come by faith: Now followeth the spirituall exercise of a Christian in his manifolde temptations, which are in this life inseparable companions of grace. The reason is, because the diuell hateth Christ with a deadly hatred, and sheweth this hatred in a continuall persecution.

Reu. 12. 17

cution of his members: (as Saint Iohn saith) *the Dragon was wroth with the woman and went and made warre with the remnant of her seede, which kept the commandments of GOD, and haue the testimonie of Iesus Christ.* Now therefore as soone as Christ Iesus beginneth to shew any token of his loue to any man, the Diuell contrariwise sheweth forth his enmity, and stirs vp his fellow champions the flesh and the world to warre against him for his confusion. And furthermore the Lord in great wisdome permits temptations to the last end of a Christian mans life ^k to trie his faith, to purge him of sinne, ^l to humble him, and to make him depend of his Maiesty, to quicken and reuiue ^m the graces of his spirit, which otherwise would be dead and decay.

k Deu. 8. 2. 3

l Cor. 16. 12

m

LIII.

Inward

motions of

the flesh.

I Iam. 1. 14.

m Gal. 5. 17

o Mar. 7. 2. 1

The temptations of a Christian are specially fixe. The first is when inwardly in his heart, ^l he is drawne away and intified by his owne *concupiscence* vnto any sinne. The Christians exercise in temptation is ^m a fight and battell betwixt the flesh and the spirit. And this fighting standeth in foure things: First, the flesh stirres vp euill thoughts and desires, as a burning furnace continually ^l sendeth vp smoake and sparkes of fire; and it eggeth a man forward to euill words and deedes, according to that of Saint Marke, *For from within, euen from the hart of a man proceed euill thoughtes, adulteries, fornications, murders, thefts, couetousnesse, wickednes, deceite, uncleannes, a wicked eye, backbiting, pride, foolishnes.*

p Ro. 7. 21.

q Esay. 64. 6

r Ro. 8. 3. 4

s Rom. 7. 15

II. The flesh hindereth & choketh the good motions and desires of the heart, as Paul saith. *P I see another lawe in my members rebelling against the lawe of my minde, & leading me captiue to the law of sin which is in my members.* Again the same flesh mingleth euery good motion and desire with some corruptions: so that the godly mislike the best thing they doe. Esay saith of his owne and the peoples righteousnesses, that it is but as a *menstruous cloutie*. The prayers of the Saints must be perfumed with *sweet odours*, before they can ascend vp sweete and sauorie into the nostrilles of God. And Paul said of himself, *he did that which hee disliked*: not that hee was ouertaken with grosse sins; but because when he was to doe his duetie the flesh hindred him, that he could ^t not doe that which he did *exactly and soundly* according to his will and desire: euen as a man who hath a journey to goe, his minde is to dispatch it in al haste yet when he is in his trauell he goes but slowly, by reason of a lame-nesse in his ioynts.

t Gal. 9. 24.

u Psal. 16. 8.

III. The spirit, on the contrary, kindles in the hart good motions and desires, and puts a man forward to good words and deedes, as it was in Dauid. *I will praise the Lord* (saith he) *who hath giuen me counsel: my reins also teach me in the night season.*

u Egi. 30. 21

IV. The spirit rebukes a man for his euill intents and desires, and represseth the force of them, and as it were nips them in the head. Thus Esay describeth the inward motiōs of the spirit, *And thine eares shall heare a word behind thee saying, this is the way, walke ye in it, when thou turnest to the right hand & when thou*

thou turnest to the left, And Saint Iohn saith, *The spirit* = *indgeth the world of* x Ioh. 16.8
sinne. This was in Daud, who when he did any euill, *his heart smote him*. 2.
 Sam. 24.10. Out of this doctrine issueth a notable difference betwixt the wic-
 ked and the godly: In the godly when they are tempted to sinne, there is a
 fight betweene the heart and the heart; that is, betweene the heart and it selfe:
 In the wicked also there is a fight, when they are tempted to sinne: but this fight
 is only between the heart and the conscience. The wicked man whatsoeuer he
 is, hath some knowledge of good & euill: and therefore when he is in doing a-
 ny euill, his conscience accuseth, checketh & controuleth him, and he feeles it
 stirring in him, as if it were some living thing that crauled in his body, & gnaw-
 ed vpon his heart, & thereupon he is very oite grieved for his sins, yet for al that
 he liketh his sins very well, and loueth them, & could finde in his heart to con-
 tinue in them for euer: so that indeede when he sinneth, he hath in his heart a
 struing & a conflict, but that is onely betweene himself & his conscience. But
 the godly haue an other kinde of battel & conflict, for not only their conscien-
 ces prick them and reprove them for sin, but also their hearts are so renewed,
 that they rise in hatred & detestation of sin; and when they are tempted to euill
 by their flesh and Sathan, they feeles a lust and desire to do that which is good.

Ro. 2.14.15

1. Pet. 4.3.4.

Psal. 97. 10.

Psal. 119.

104.118.

Rom. 7.15.

LIIII.

The second temptation is a disquietnesse in the heart of a Christian, be-
 cause hee cannot according to his desire, haue fellowship with Christ Iesus, he
 is exercised in this temptation on this manner.

Little feel-
 ling

a Cant. 6.3

I. a Christ lets him see his excellency and how he is affected towards him.

b vers. 3.

II. b Then the Christian considering this, desireth Christ and his righteousness.

III. He delighteth himself in Christ, and hath some enjoying of his benefits.

IV. c The he comes into the assembly of the Church as into Gods wineceller, that
 in the word & Sacraments he may feeles a greater measure of the loue of Christ.

c vers. 4.

V. But he fallles loue sick: that is, he becomes troubled in spirit, because he
 cannot enioy the presence of Christ in the sayd manner, as he would.

* vers. 5.

VI. d In this his spirituall sicknes he first feeles the power of Christ supporting
 him, that the spirit be not quenched, & he heares Christ as it were whispering
 in his heart, as a mā speaks to his friend whē he is cōming towards him a far off.

d vers. 6, 7.
 e vers. 8.

VII. f After this Christ comes neerer, but the Christian can no otherwise en-
 ioy him, than a man enioyes the company of his friend, who is on the other side
 of a wall, looking at him through the grate or lattice.

f vers. 9.

VIII. Then his eyes are opened, to see the causes, why Christ so withdrawes
 himselfe, to see his owne securitie and negligence in seeking to Christ, his
 slacknes in spirituall exercises, as in prayer and thankgiuing, the deceitfulnesse
 and malice of false teachers.

g 10, 11, 12.
 13, 14, 15.

IX. i Then he comes to feeles more liuely his fellowship with Christ.

i vers. 17.
 No feeling.

X. Lastly, he prayeth that Christ would continue with him to the end.

L V.

The third temptatiō is, trouble of mind, because there is no feeling of Christ at
 al

all, who seemeth to bee departed for a time. The exercise of a christian in this tentation is this.

- a Cant. c. 3.
verf. 1. 1 ^a The poore soule lying as a man desolate in the night without comforte, seekes for Christ by priuate prayer and meditation, but it will not preuaile.
- b Verf. 2. 2 ^b He vseth the helpe, counsell, and prayer of godly brethren, yet Christ cannot bee found.
- c Verf. 3. 3 ^c Then he seekes to godly ministers, to receiue some comfort by them, by their meanes he can feele none.
- d Verf. 4. 4 ^d After that all meanes haue been thus vsed, and none will preuaile, then by Gods great mercie, when he hath least hope, hee findes Christ, & feesles him come againe.
- e Verf. 5. 5 Presently his faith reuiueth, and laieth faster holde on Christ.
- 6 And hee hath as neere fellowship with Christ in his heart as before.
- f Verf. 9. 7 ^e Then comes againe the ioye of the holy Ghost: and the peace of conscience as a sweete sleepe fallles vpon him.
- g Verf. 8, 9. 8 ^f Then his heart ariseth vp into heauen by holy affections and praiers, which do as pillers of smoke mount vpward, sweet as myrthe and incense.
- h Verf. 11. 9 ^g Also he is rauished there with the meditation of the glorious estate of the kingdome of heauen.
- i Cap. 4.
verf. 1. to
the 15. 10 ^h Hee labours to bring others to consider the glorie of Christ and his kingdome.
- k Verf. 16. 11 ⁱ After all this Christ reueales to his seruant, what his blessed estate is both in this life, and in the life to come, more cleerely than euer before, and makes him see those graces which he hath bestowed on him.
- l Verf. 1. c. 5. 12 ^k Then the Christian praieieth that Christ would breath on him by his holy spirite, that he may bring forth the fruites of those graces which are in him.
- 13 ^l Lastly, Christ granteth him this his request.

LVI.

4 A spirituall slumber in worldly pleasures. The fourth temptation is securitie of heart, rising of ouermuch delight in the pleasures of the world. The exercise of a Christian in this temptation is this.

- Cant. 5. 1 He slumbers and is halfe a sleepe in the pleasures of this world.
- Mat. 25. 5. 2 Christ by his word and spirite labours to withdrawe him from his pleasures, and ^a to make him more heartilie receiue his beloued.
- Cant. 5. 3 But he ^b delayeth to doe it being loath to leaue his ease and sweete delights.
- a Verf. 2. 4 ^c Then Christ awakes him and stirres vp his heart: by making him to see the vanitie of his pleasures,
- b Verf. 3. 5 He then begins to be more earnestly affected towards Christ.
- c Verf. 4. 6 ^d With sorrow he sets his heart to haue fellowship with Christ after his olde manner: and this he expresseth by bringing forth sweet fruites of righteousness.
- d Verf. 5. 7 ^e Then hee seeleth that Christ hath withdrawne his spirit.
- e Verf. 6.

8 He almost despaires for this.

9 Yet by priuate prayer seekes for Christ.

10 When that will not helpe, hee resorts to the ministers of the word, at whose hands he finds no comfort.

11 Not recoaering his first estate, through impatience of the loue of Christ, hee makes his miserie knowne to strangers, to see if they can comfort him, & he somwhat comforts himself in describing Christs excellencie to the.

12 They then are rauished with him to seeke Christ, and require then to know whereto finde him.

13 Answer is made, in the assemblies of the Church.

14 After this communication the Christians faith and feeling reuineth, Christ returning to him againe.

15 The Christ assured him in his heart, of his loue & liking towards him.

16 Giuing further assurance to him, that hee shall grow vp and bee made fruitfull in every good grace.

17 After this the Christian comes in such a high measure to loue Christ, that nothing shall be able to seuer him from Christ.

LVII.

The fift temptation is a fall into some great sinne, as Noah into drunkennes, David into adulterie, and murder, Peter into the deniall of Christ. The exercise of a Christian in this temptation is this:

1 At the first his heart is virally dulled and made secure with sinne.

2 Yet after a while there by some meanes ariseth in his heart a godly sorrow: which is when he is grieved for this onely cause, that by his sinne hee hath displeased God, who hath been to him so louing and mercifull a father, whose fauour he would bee content to purchase, (so he might haue it and obtaine it) euen with the damnation of his owne soule.

3 Then he begins to repent himselfe of his finnes, renewing a fresh his former repentance.

4 This repentance he sheweth by 7. signes.

1 A care to leaue that sinne into which he is fallen. As they which crucified our Sauour Christ, when they were pricked in their hearts at Peters Sermon, they shewed this care in saying, *Men and brethren what shall we do* *o Act. 2.37.* *to be saved?*

2 An Apologie, which is when a man in the heaumes of his heart, shall not excuse or defend his sinne, but confesse it to the Lord, and vtterly condemne himselfe for it: acknowledging withall that there is no way to escape the wrath of God, but by hauing Gods free pardon in Christ.

3 Indignation which is an inward anger and fretting against his own selfe, because he was so carelesse in looking to his owne waies. Peter when he had denied his master, *he wept and that bitterly*, which sheweth that with sorrowe, he had also an anger against himselfe.

4 A feare rising not so much from the iudgements of God, as from this,

lest he should hereafter fall into the same sinne againe, and by so doing more grieuously displease God.

5 A desire euer after more carefully to please God.

6 Zeale in the seruice of God.

7 Reuenge vpon himselfe for his former offences: for example, if a man sinne in sursetting and dronkenness, if he euer repent, he will bring vnder his corrupt nature by sparing and moderating himselfe.

L VIII.

Outward
afflictions.

a Matt. 6.

24.

b 1. Pet. 4.

17.

c Act. 14. 22

d Heb. 12. 4

11.

e Ioh. 3.

The sixth temptation is outward afflictions, which the godly in this life must suffer. *a If any will goe after Christ, he must denie himselfe, take up his owne crosse and follow him. b And S. Peter saith, that iudgement begins at Gods house: c And Paul, that we must enter into the kingdome of heauen through manifold temptations.* The exercise of a Christian in affliction is this.

1 *d At the first they are very heauie and bitter.*

2 He suffereth them with great lenitie and patience, submitting himselfe vnder the hand of God. Yet *e if they bee in great measure, they will driue him to impatience.*

3 If they continue he shall feelee (according to his owne iudgement) the wrath and displeasure of God in his heart.

f Iob. 6. 2. 3.

g Iob. 13. 26

h 1. Reg. 19

4. 5. 7.

i Iob. 13. 15.

4 *h His old sins will come a fresh into his remembrance, and trouble him.*

He is sleepe, *h and in his sleep he hath visions, & dreames, & anxietie of spirit.*

5 *i In this miserie God supports his faith, that it faile not, and hee then forsake Christ.*

k Rom. 5. 4.

6 *k He feeling thus Gods power to strengthen him, hath experience of it in himselfe.*

7 From experience proceeds hope, that *y grace of God shall neuer be wanting vnto him in any affliction to come: & as he hopeth, so it comes to passe.*

l Iob. 43. 5. 6

m Heb. 12.

8 With this hope is ioyned *l a serious humiliation before the Lord m with the fruit of peace and righteousness.*

11.

If the afflictions be for Christs cause vnto death, then he in more special manner is filled with the joy of the holy Ghost, and he is then stablished with the greatest measure of the strength of Christ, that no torment is able to soyle, and to bring him from Christ, though the Christian should dye a thousand times for it. According to that of Paul, *n To you it is giuen for Christ, not onely to be laene in him, but also to suffer for his sake.* And this is grouded vpon the promise of God, *o When thou passest through the waters, I will be with thee, and through the floods that they doe not overflow thee when thou walkest through the verie fire, thou shalt not be burnt: neither shall the flame kinde vpon thee.*

n Phil. 1. 29

o Eley 43. 2

of God, *o When thou passest through the waters, I will be with thee, and through the floods that they doe not overflow thee when thou walkest through the verie fire, thou shalt not be burnt: neither shall the flame kinde vpon thee.*

L IX.

Hence ariseth a notable difference, betweene the godly and the wicked, in the suffering of afflictions. A Reprobate the more the Lord layeth his hand on him, the more he *p murmureth & rebelleth against God: it is contrarie with the true Christian: None feeleth more the power and rebellion of sin than he:*

p Exod. 3.

none

none is more assaulted by Satan than he, and oftentimes it cometh to passe that God withdraweth the signes of his fauour from him, & lets him feele his wrath. And this is the greatest temptation of all other, when a man shal see the Lord to be his enemy, and to his thinking to arme himselfe against him to his destruction. As ¹ Ezechias did, who saith, *that the Lord did crape his bowes like a Lion:* Or as Iob saith, *that the arrowes of the almightie were in him, & the violence thereof drunke up his spirit, and the terrors of God did fight against him.* Yet the true Christian when the world, the flesh, and the diuell, & God himselfe too are against him, doth euen then most of all rest in the Lord, and by faith cleaue to him. * *Though God should destroy me, yet would I trust in him* (saith Iob.) * And Dauid saith, *My God, my God, why hast thou forsaken me?* When he saith that God had forsaken him, it may seeme to bee the complaint of a desperat man, not hauing so much as one sparke of faith: yet then he saith, *my God, my God:* which words contayne a confession proceeding from true faith: so that in Dauid it appeareth, that the faithfull when they feele themselves forsorne, & vtterly reiecte of God, according to the sense and iudgement of the flesh, yet by faith they can apprehend his hidden mercie, & behold it a faire off in the glasse of his promise. And so they do often shew contrary affections in their prayers as Dauid doth. * Iacob when he wrestled with the Angell for life and death, neuer gaue ouer: and when he was foild, he would not cease before the Lord had blessed him. This his wrestling is a type of the conflicts which the faithfull are to haue with the Lord himselfe, who victh to bring his owne children (as it were) to the field: & he assaileth them with the one hand, and with the other he holdeth them vp, that so he may proue & exercise their faith. And for this cause the Church is called Israel by the name of Iacob. An exaple may be had in the woman of Canaan. * First, our Saviour Christ gaue her faith, and by that faith she was moued to seeke to him: but when she was once come to him, he gaue her three repulses. First, by saying nothing. Secondly, by denying her. Thirdly, by calling her dogge. Thus Christ in appearance made shew, as though he would neuer haue graunted her request. But she at euery repulse was more instant, crying more earnestly vnto him: and she plainly opposed herselfe to him, & would take no deniall: for such is the nature of true faith. Wherefore, the faithfull when they feele themselves ouerwhelmed with sin, annoyed with conflicts of Satan, when they feele the anger of God offended with them, yet they can euen then lift vp their eye lids, and giue a glimpse at the braisen Serpent Iesus Christ, and can sling themselves into the armes of Gods mercie, and catch hold of the hand of God buffering them, and kisse it.

LX.

By these temptations it comes to passe, that a Christian though he cannot fall finally from Christ, yet he may fall very dangerously from his former estate. First, the graces of God may be by his default lessened in him: as Paul would not haue giuen out these exhortations, * *quench not the spirit. Grieve not the holie spirit of God, by whom ye are sealed vnto the day of redemption.* Secondly, the graces of God may bee buried in him and couered for a time, so that hee

c Math. 16
16:26.70.

d Eſay 14.18

e 2. Cor. 5.

20.

f Pſal. 19.13

g Pſal. 77.11

h 2. Cor. 12.3

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may be like a man in a trance, who both by his owne sense and by the iudgement of the Physician is taken for dead. This was the estate of Peter, who though he confessed that Christ was the Sonne of the living Lord, yet he denied him and forswore him at the voyce of a Damſell. Thirdly, he may fall againe into the same sinne after repentance. Indeepe this is a dangerous case; yet it may befall a true Christian. Otherwise when as the Israelites (Gods people) had fallen away from him by their sinnes, and Idolatrie, he would not still haue offered them mercie; as he doth by his Prophets: And Paul prayeth the Corinthians in Christ's stead that they would be reconciled to God: who neuerthelesse were before reconciled to God. Fourthly, he may commit a sinne of presumption, which is a fearefull sinne, being done wittingly of knowledge and willingly, and with some wilfulnesse. Therefore Dauid praied, *Keep thy seruants from presumptuous sinne*; and to shew himselfe to be in danger of it, he praied further, *let them not haue dominion over me*. Lastly, he may fall into despayre of Gods mercie for a time, and this is a dangerous sinne. For he which despayres, makes all the promises of God to be false: and this sinne of all other is most contrary to true sauing faith. In this estate was Dauid, when being in trouble, he sayd, *this is my death*. And Paul shewes that the incestuous man might haue fallen into desperation, when he sayth: *Comfort him, lest he be swallowed up of much heavinesse*. And it must bee remembered that the Church of Rome exteth in this; that she teacheth desperation to be a sin against the holy Ghost. This sinne against the holy Ghost is a blasphemie spoken against the knowne truth of Gods word, or a deniall of Christ, of a wilfull and obstinate malice. But desperation may arise through ignorance of a mans owne estate: through horror of conscience for sinne: through an often relapse into some sinne: through the ouerdrepe consideration of a mans owne unworthines: Lastly, by abomination of the truth, through compulsion and feare. This befell Francis Spira, who after his apostasie despayred. Yet they are much overseene that write of him as of a damned creature. For first, who can tell whether hee despayred finally or not. Secondly, in the very midst of his desperation, hee complained of the hardnes of his heart, which made him that he could not pray: no doubt then he felt his hardnes of heart: and the feeling of corruption in the heart is by some contrary grace; so that we may conueniently thinke that he was not quite bereft of all goodnes: though he neuer felt it then, nor shewed it to the beholder.

LXL

Comobor-
uon.

i Ephe. 3.16

k Col. 1.9

l Phil. 4.13

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The cause why a Christian cannot quite fall away from grace, is this: after that he is sanctified, he receiueh from God another speciall grace, which may bee called Comoboration. For he hath in him not onely the sanctifying, but also the strengthening power of Christ. Therefore Paul prayeth for the Ephesians: *that they may be strengthened in the inner man*. For the Colossians, *that they might be strengthened with the glorious power of Christ*. And of himselfe he sayth, *that he is able to doe all things through the power of Christ that strengtheneth*

Strengtheneth him. = David sayeth, *that God remembreth them that feare him, as the Eagle remembreth her decayed strength.* From hence as from a speciall cause ariseth patience and perseuerance vnto the ende: for when a man is supported by the power of Christ, he may be able to beare many crosses patiently with a contented minde, and perseuer in bearing of it how long soeuer the crosse endureth.

Patience.
Perseuerance.

LXII.

Thus much of the estate of a Christian in this life. Now I will adde some reasons in the way of perswasion to all men, but especially to worldlings, and to loose professors of the Gospell, that they would vterly deny themselves, and vse all meanes to become true Christians by being *made new creatures in Christ*, and by leading such a life as *may adorne the Gospell of Christ*.

A perswasion to Christianitie.

1. Cor. 5.

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e Tit. 2. 10.

My first reason is this; the mā that liueth in this world not being a true Christian, is farre more vile than the basest creature of all, euen the Dog, or Toade: For first hee is nothing els but a filthie dunghill of all abomination and vncleannes, the stinke whereof hath infected heauen and earth, and no perfumes could euer delay it in the nostrils of God, but only the suffering of Christ being a sacrifice of a swete smelling sauour to God. Wee make it very daintie to come neere a lazar man that is full of botches, blaines and sores; but much more are those men to be abhorred, which haue lien many yeares starke in sinnes and trespasses: and therefore now doe nothing els but rot and stinke in them like vgly lothsome carrions.

f Rom. 3. 20

g Ephe. 5. 2.

h Ephe. 2. 1.

Secondly, he which is no Christian is vnder the power of darknesse, hauing Sathan for his prince and God, and giuing vnto him in token of homage his best parts, euen his minde and conscience to bee his dwelling place: and his whole conuersation is nothing els but a perpetuall obedience to Sathan. If Atheists, and worldlings and carnall Gospellers were perswaded of the truth of this (as it is most true) it would make them howle and crye, though now they liue at ease without feeling any pricke of conscience for sinne. And if they had but the least sense of it in the world, it would make their flintie hearts to bleede, and it would make them shed riuers of teares. But how long shall they continue in this vile estate? Truly, vntill they come to Christ: awake therefore thou that sleepest, and stand vp from the dead, and Christ shall giue thee light: open thine heart to receiue Christ, and then he will come and binde the strong man Sathan, and cast him out, and dwell in thee himselfe.

i 2. Cor. 4. 4.

k Luk. 11.

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Thirdly, he which is no Christian is in daunger of all the iudgements of God, so that euery moment some of them may befall him. He may perish so dainlie by water with the old world, he may be consumed with fire and brimstone with Sodome and Gomorra, he may be swallowed vp of the earth with Dathan, and Abiram, hee may hang himselfe with Iudas, hee may haue his braines dashed against the ground and be eaten vp of dogges with Iesabell, he may dye in hardnesse of heart with Pharao, hee may despayre with Caine and Iudas, he may bee stricken with sodaine death with Ananias and Saphira

his wife, he may bee eaten of wormes with Herode, he may bee smitten with trembling that he cannot heare Gods word with Felix, he may voyd his guts at the stoole with Arius, he may crye at his death that he is damned with Latomus, he may be left vnto himselfe to mocke, blasphemie, and renounce Christ with Iulian: and he may suffer many more fearefull iudgements, whereof the Lord hath great store, and all tend to the confounding of them which will not be humbled vnder his hand. Contrariwise, the true Christian is so farre out of the reach of Gods iudgements that they cannot hurt him: ^m Christ is a covering and a clowde against the heate and tempest of Gods iudgements, ⁿ Exod. 12. when a mans heart is sprinkled with the blood of this immaculate Lambe, ^{22.} all the plagues of God passe ouer him. In the destruction of Ierusalem the ^o righteous beare a marke in their foreheads and are saued. Therefore let him that hath regard to his owne safetie become a Christian.

Thirdly, the man which is no Christian is in danger of eternall death and damnation in hell fire: and they which fall into this estate it had been tenne thousand folde better for them if they had neuer bin borne: for they are quite separated from the presence of God and from his glorie: all the companie they haue is with the Diuell and his Angels. Their bodies and soules are tormented with infinite horror and anguish arising of the feeling of the whole wrath of God, in which as into a bottomlesse sea, they are plunged. Thus they are alwaies dying, and yet are neuer dead. Furthermore, the length of this torment must be considered which greatly aggravates the paine. If a man might be deliuered from the paines of hell when he had suffered them so many yeares as there be drops in the sea, or little sands in the whole earth, it were some comfort: but after that those yeares be expired there shall come no release, but the damned shall continue in shrieking, yelling and gnashing of teeth, enduring the consuming heate of Gods wrath without any end for euer and euer. Yea to goe further, a wicked man carrieth an hell about him in this life, namely, an euill conscience, which if it bee neuer so little touched with any part of Gods anger, a man shall feelee himselfe to haue euen the pangs of hell in his heart. Now therefore all they that would escape out of this hellish and damnable estate, while they haue time let them pray for the pardon of their sins in Christ, and walke according to the spirit in newnes of life; and then they may assure themselves, that there is no condemnation can belong to them. And it must bee alwaies remembred that he which would liue, when he is dead, must dye while he is aliue, namely to sinne. And againe, he which would rise to eternall life in the day of iudgement, must rise from sin before he dye, vnto newnes of life.

The fourth reason: God hath appoynted vnto euery man that liueth in the Church a certaine time of repentance, and of comming to Christ. And hee which mispendeth that time and is not made a Christian then, can neuer bee saued. This made our Sauour Christ weepe for Hierusalem and say, ^q Luk. 19. ^{42.} hadst thou knowne at the least in this thy day, those things which belong to thy peace, but

A godlesse
man carri-
eth hell in
his bosome.

but now are they hidden from thine eyes. And he further signifieth the destruction of Hierusalem, because she knew not the time of her visitation. Agayne, 1 Ver. 44. the neglecting of this time is one cause, why not one or two, but many shall seeke to enter into the kingdome of heauen, and yet shall not bee able. It is a marueilous thing, that they which seeke to be saued shuld perish, but the fault is theirs which seeke when it is too late. Now therefore thou secure worldling, thy conscience telleth thee that thou hast not yet repented, and that thou art not as yet a liuely member of Iesus Christ. And thou knowest further, that howsoeuer thou art aliue at this time, yet thou hast no lease of thy life. God may call thee forth of this world the next yeare, the next weeke, the next houre: yea he may strike thee with sudden death at this very present. And in very truth, if thou goest forth of this world being no repentant sinner, thou goest damned to hell. Wherefore delay not one minute of an houre longer, but with all speed repent and turne vnto God, and bring forth fruits worthy of amendment of life, that all thy sinnes may be done away, when the day of death, or the day of iudgement shall bee. And doe not thinke with thy selfe that it shall be sufficient to deferre thy turning vnto God till the last ende. For late repentance is seldome true repentance. And he which continueth long in any sinne is in a dangerous case. If a man lye long in any disease he will scarce recover his former health; and he which is growne in the custome of any sinne, and the sinne is become ripe in him, it is a thousand to one, he is neuer saued; according to that of Saint Iames, *sinne being perfected bringeth forth death.* 1 Iam. 1. 11.

The fift reason. Eternall life is a thing desired of all men: yet none shall be made partakers of it, but the true Christian, and the glorious estate of this life would moue any man to bee a Christian. First of all, they which haue eternall life are freed from all paines, sicknesses, infirmities, hunger, thirst, colde, wearines; from all sinne, as anger, forgetfulness, ignorance; from hell, death, damnation, Sathan, and from euery thing that causeth miserie: according to that of Saint Iohn. *And God will wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there bee any more paine; for the first things are passed.* 2 Ioh. 21. 4. Secondly, the faithfull shall be in the presence of Gods maiestie in heauen there to behold his face, that is, his glorie, as our Sauour Christ saith, *Father, I will that they which thou hast given me, be with me euen where I am, that they may behold my glorie which thou hast given me.* 1 Ioh. 17. 24. And David saith, *In thy presence is fulnes of ioy, & as thy right hand there are pleasures for euermore.* Psal. 16. 11. Thirdly, they shall haue such an excellent communion with God, that he shall be vnto the all in all. For in the end of the world, when the whole nūber of the elect is accomplished, Christ shall present them to his father, & as he is mediator he shall cease to be a King, a Priest, a Prophet: for though the efficacie of his offices be euerlasting: yet the execution of the shall the cease, as Paul saith, *then shall be the end, when he hath deliuered up the kingdome to God euen the Father, when he hath put downe all rnie, all authoritie and power.* 1 Cor. 15. 24. Agayne, among the elect there shall not be king and subiect, father,

mother, childe, master, seruant, noble, ignoble, rich, poore, liuing, dead. Some will say, what then shall be? I answer, one glorious and euermlasting God, the Father, the Sonne, and the holy Ghost shall be in all the elect, all that heart can wish and desire. Men shall not bee in darknesse, neither shall they neede the light of the Sunne, Moone, or Starres, God himselfe immediatly shall be their light, ^b as Iohn sayth: *And the citie hath no neede of the Sunne, neither of the Moone to shine in it, for the glorie of God doth light it, and the Lambe is the light of it.* Men shall not then neede meate, drinke, cloathing, sleepe, recreation, fire, shade, respiration, or any other such like, but God himselfe immediatly shall be their life, and all things concerning life by Christ. Which Iohn signifieth, when he saith, that he ^c *saw a pure riuer of water of life, cleere as Chrystall proceeding out of the throne of God, and of the Lambe; there being by either side of it the tree of life which bare twomanner of fruites, and gaue fruit eueny moneth.* And whereas God is continually to be worshipped in heauen: they need no other tabernacle or temple thereunto, but God himselfe shall be their temple: as Iohn saith, ^d *I saw no temple therein: for the Lord God almightie and the Lambe are the temple of it.* Fourthly, from this glorious communion which is betweene God and Christ as he is man, and all the Saints which are his members, there ariseth an vnspeakable ioy and gladnesse wherewith they are filled. David saith, ^e *that Gods children shall be satisfied with the faines of his house, and that he shall giue them drinke out of the riners of his pleasures.* This ioy vndoubtedly is infinite, and the Saints are not onely replenished with it, but they are also swallowed vp of it as with an huge and infinite sea of waters, as may appeare in Peter, who at the transfiguration of Christ, was so rauished out of measure with ioye at the sight of it, that hee quite forgot himselfe, saying ^f to Christ, *Master, it is good being here: let vs make three Tabernacles, one for thee, one for Moses, and another for Elias.* Lastly, out of this communion ariseth a perfect loue of God, whereby the Saints loue God with all their hearts, with all their soules, and strength, and this loue sheweth it selfe in that they are eternally occupied in worshipping God, by singing of songs of praise and thankgiuing vnto him. Now then seeing the kingdome of heauen is so glorious, and none can haue it but the true Christian, let all men account the best things in this world ^h as drosse and dung, so that they may obtaine Christ and his righteousness.

The last reason is the endlesse loue of Iesus Christ shewed in his death and passion. Thou art by nature the childe of wrath and vengeance. Sathan hath wounded thee with many a deadly wound of sinne: thou liest bleeding at the heart and art like to dye eternally. Thou being in this estate, there is no man on earth, no Saint in Heauen, no Angell, no creature at all, is able to helpe thee; Christ onely was able; he therefore came downe from Heauen and became man, for this cause, to worke thy deliuerance. Furthermore in the curing of the wound of sinne, no hearbe, no water, no plaister, no phisicke, can doe thee any good: only the body and bloud of Christ is Soueraigne for this matter, being

sleped

stepped in the wrath of God. He therefore subjected himselfe to the death, euen the death of the Crosse, vpon which he suffered the wrath of God due to the sin of mankind: & of his own heart blond he tempered for them a soueraign medicine to heale al thy wounds & sores. Now therefore despise not this mercy; seek vnto Christ, lay open al thy sores, pray him, that he would vouchsafe thee if it be but one drop of his blood; then he wil come vnto thee by his holy spirit, he wil wash and supple thy wounds in his blood, and binde them vp. He is the *tree of life the leaues whereof heale the nations.* If thou get but one leafe of i Re. 22. 23. him thou art well, it wil heale thee and restore thy dead soule, that thou maist liue eternally in the kingdome of heauen. If this reason will not mooue thee to be a Christian, thy case is desperate. It is the best reason that Peter could vse to this purpose. *As obedient children (saith hee) fashion not your selues vnto the former lustes of your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conuersation.* His reason followeth: k 1. Pet. 1. 14. 15. *Knowing that yee were not redeemed with corruptible things as siluer and gold from your vaine conuersation received by the tradition of the Fathers, but with the precious blood of Christ, as a Lambe undefiled and without spot.* 1 Vci 18. 19

Thus much haue I spoken to the worldling, who in his heart makes no more account of Christ than of his old shooes: and who had rather be without Christ, than be without his pigges, with the Gaderens. Nowe for the true Mat. 3 Christians I haue nothing to say but this. The Lord increase the number of them. And the Lord fulfill them with the knowledge of his will in all wisdom and spirituall vnderstanding, that they may walke worthy of him, and please him in all things, being fruitfull in all good workes and increasing in the knowledge of God. And wheras they are at continuall warre against the flesh, m Col. 12 9. 10. 11. the worlde, and the Deuill: Lorde Iesus strengthen them with all might through thy glorious power, vnto all patience and long suffering with ioyfulness. And dear father of all mercie plant that gouernment in thy Church euery where which thou hast reuealed in thy word, that thy Saintes may worship thee in those meanes, in that order and comelineffe, which thou hast appointed abounding in righteousness, peace of conscience, and ioy of the holy Ghost. Amen, Amen.

A DIALOGVE OF THE STATE OF A CHRISTIAN
man gathered here and there out of the sweet and fauorie writings
of Master Tindall and Master Bradford.



Immerbow. Because of our ancient acquaintance and familiarity (deare friend *Ensebins*) I will make bolde with you to aske such questions as may bee for my edification and comfort, and of no other matters but euen of religion, whereof I see you are an olde professor. And the first of all, let me be bolde to aske this question of you, how it pleased God to make you a true Christian, and a member of Christ Iesus whom I see you serue continually with a seruent zeale.

Ensebins. For that olde acquaintance that was between vs, and for that you are desirous to liue a godly life in Christ Iesus, I will not conceale the good worke of my God in me: therefore I pray you marke a little what I shall say, & I will declare vnto you the trueth euen soorth of the feeling of mine own conscience. The fall of Adam did make me the heire of vengeance and wrath of God, and heire of eternall damnation, and did bring me into captiuitie and bondage vnder the Diuell: and the Diuell was my Lord, my ruler, my head, my gouernour, and my prince, yea, and my God. And my will was locked and knit faster vnto the will of the Diuell, then could a hundred thousand chaines binde a man vnto a poast. Vnto the Diuels will did I consent with all my heart, with all my mind, with all my might, power, strength, will and life: so that the Lawe and will of the Diuell was written as well in my heart, as in my members, and I ran headlong after the Diuell with full saile, and the whole swing of all the power I had: as a stone cast vp into the aire commeth downe naturallie of it selfe with all the violent swing of his owne weight. O with what deadly and venemous heart did I hate mine chemies? With how great malice of minde inwardlie did I sleigh and murder? With what violence and rage, yea with what seruent lust committed I adulterie, fornication, & such like vncleanness? With what pleasure and delectation like a glutton serued I my belly? With what diligence deceiued I? How busily sought I the things of the world? Whatsoeuer I did worke, imagine or speak, was abominable in the sight of God, for I could referre nothing vnto the honour of God: neither was his Lawe or will written in my members, or in my heart, neither was there any more power in me to follow the will of God then in a stone to ascend vpward of it selfe. And besides that I was asleepe in so deep blindnes that I could neither see nor feele in what miserie, thraldome and wretchednesse I was, till Moses came and awaked me and published the law. When I heard the lawe truelie preached howe that I ought to loue and honour God with all my strength and might from the lowe
bottomne

bottomes of the heart, because he did create me Lord ouer it, and my neighbor, yea mine enemies as my selfe inwardly from the ground of my heart because God hath made them after the likenesse of his owne image, and they are his sonnes as well as I, and Christ hath bought them with his blood, and made them heires of euerlasting life as well as I: and how I ought to doe whatsoever God biddeth, and to abstaine from whatsoever God forbiddeth, with all loue and meeknesse, with a feruent and burning lust from the center of the heart. Then began my conscience to rage against the Law and against God. No sea, be it neuer so great a tempest was so vnquiet, for it was not possible for mee a naturall man to consent to the Law that it should be good, or that God should be righteous which made the law: in as much as it was contrarie vnto my nature, and damned me and all that I could doe, and neuer shewed me where to fetch help, nor preached any mercie: but onely set me at variance with God, ^{a Rom. 4} & prouoked & stirred me to rayle on God, and to blasphemie him as a cruel tyrant. And indeed it was not possible to do otherwise, to thinke that God made me offso poysoned a nature, and gaue me an impossible law to performe: I being not borne againe by the spirit, and my wit, reason, and will being so fast glewed, yea nayled and chayned vnto the will of the Diuell. This was the captiuitie and bondage whence Christ deliuered me, redeemed and loosed mee. His blood, his death, his patience in suffering rebukes and wronges and the full wrath of God, his prayers and fastings, his meeknes and fulfilling the vttermost pointes of the Law, appeased the wrath of God, brought the fauour of God to me againe, obtained that God should loue me first, and be my father, and that a mercifull father, that would consider my infirmitie and weaknesse, & would giue me his spirit againe, which he had taken away in Adam, to rule, gouerne and strengthen mee, and to breake the bandes of Sathan, wherein I was so streight bound. When Christ was on this wise preached, and the promises rehearsed which are contained in the booke of God, (which preaching is called the Gospell or gladtydings,) and I had deeplie considered the same: then my heart began to waxe soft and melt at the bounteous mercy of God, & kindnesse shewed of Christ. For when the Gospell was preached, the spirit of God (me thought) entred into my heart, and opened my inward eies, and wrought a liuelie faith in me, and made my wofull conscience feele & taste how sweet a thing the bitter death of Christ is, and how merciful & louing God is through Christes purchasing and merites, and made me to begin to loue againe, and to consent to the law of God how that it is good and ought so to bee, and that God is righteous that made it: lastlie, it wrought in me a desire to bee whole, and to hunger and thirst after more righteousness and more strength to fulfill the Lawe more perfectlie: and in all that I doe or leaue vndone to seeke Gods honour and his will with meeknesse, euermore condemning the imperfectnesse of my deeds by the law.

Now then this good worke of God to my saluation standeth in two points, the working of the law, & the working of the Gospell: the preaching of the law.

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was a key that bound and damned my conscience, the preaching of the Gospell was another key that loosed me again. These two salues (I mean the law and the Gospell) yfed God & his preacher to heale & cure me a wretched sinner withal. The Law did driue out my disease and made it appeare, & was a sharp salue & fretting corrasieue, and killed the dead flesh, and loosed and drew the sore out by the root, and all corruption. It pulled from me all trust and confidence I had in my selfe, and in mine owne workes, merites, deseruings, and ceremonies, and robbed me of all my righteousness, and made me poore. It killed me in sending mee downe to hell, and bringing mee almost to ytter desperation, and prepared the way of the Lord, as it is written of Iohn Baptist. For it was not possible that Christ should come vnto me as long as I trusted in my selfe or in any worldly thing, or had any righteousness of mine owne, or riches of holie workes. Then afterward came the Gospell a more gentle plaister, which suppled and swaged the woundes of my conscience and brought me health: it brought the spirite of God, which loosed the bandes of Sathan, and coupled me to God and his will through a strong faith and feruent loue. Which bandes were too strong for the deuil, the world, or anie creature to loose. And I a poore and wretched sinner felt so great mercy that in my selfe I was most sure that God would not forsake me, or euer withdraw his mercie & loue from me. And I boldly cryed out with Paule, saying. *Who shall separate mee from the loue of God, &c.* Finally, as before when I was bound to the Diuel, & his wil, I wrought all maner of wickednesse, for I could doe no otherwise, it was my nature: euen so now since I am coupled to God by Christs blood, I do good freely, because of the spirite, and this my nature. And thus I trust I haue satisfied your first demaund.

Timoth. Yea, but me thinkes you doe too much condemne your selfe in respect of sinne. For I can remember that from your childhood you were of a good and gentle nature, and your behauiour was alwayes honest and ciuil, and you could neuer abide the company of them which were roysters and rustians, and swearers, and blasphemers, and contemners of Gods word, and drunkards which now are reformed good fellowes. And your dealing with all men hath been euer commended for good, faithfull and iust. What meane you then to make your selfe so abominable and accursed, and to say, you were so wholie addicted vnto wickednes, and your will so fearfullie and miserablie in captiuitie vnto the will of the Diuel.

Euseb. Brother *Timothie*, I know what I say, God giue me grace to speake it with more liuelie feeling of my weaknesse and with a more bitter detestation of my sinne. By nature through the fall of Adam am I the childe of wrath, heire of the vengeance of God by birth: yea and so from my first conception: and I had my fellowship with the damned diuels vnder the power of darknesse and rule of Sathan, while I was yet in my mothers wombe: and although I shewed not the fruites of sinne as soone as I was borne nor long after: yet was I full of the naturall poyson, from whence all wicked deedes doe spring, and cannot

can not but sin outwardly, as soone as I am able to worke (be I neuer so yong) if occasion be giuen: for my nature is to sin as is the nature of a Serpent to sting: and as a Serpent yet yong, or yet vnbrought forth is full of poyson and cannot afterward (when time and occasion is giuen) but bring forth the fruites thereof. And as an Adder, a Toade, or a Snake is hated of man, not for the euill it hath done, but for the poyson that is in it, and hurt which it cannot but doe: so am I hated of God for that natural poyson which is conceiued and borne with me before I doe any outward euill. And as the euill which a venomous worm doeth, maketh it not a Serpent, but because it is a venomous worm, therefore doth it euill, and poysoneth: euen so doe not our euill deeds make vs euill first, but because we are of nature euill, therefore doe we euill, and thinke euill, to eternall damnation by the Law, and are contrarie to the will of God in our will and in all things consent vnto the will of the fiend.

Timoth: As yet I neuer had such a feeling of my sinne as you haue had, and although I would be loth to commit any sinne, yet the Lawe was neuer so terrible vnto me, condemning me, pronouncing the sentence of death against me, and stinging my conscience with feare of euertlasting paine, as I perceiue it hath beene vnto you: therefore I feare oftentimes least my profession of religion should be only in truth meere hyperisie, I pray you let me heare your mind.

Ense: A true saying it is that the right way to goe vnto heauen, is to saile by hell, and there is no man liuing that feeleth the power and vertue of the blood of Christ, which first hath not felt the paines of hell. But yerein these paines there is a difference: and it is the will of God, that his children in their conuersion shal some of them feele more, and some lesse. Ezechias on his death bed complayneth that the Lord breaketh his bones like a Lyon, that he coulde not speake by reason of paine, but chattered in his throat like a Crane, and mourned like a Dove. Iob saith, that God is his enemy, and hath set him vp as a marke to shoote at, and that the arrowes of the Almighty are vpon him, and that the poyson of them hath drunke vp his spirite. David bewayleth his estate in many Psalmes, but especially in the 130. Psalm, where he beginneth on this maner: Out of the deepe places haue I called vnto thee O Lord: which is as though he should say; O my poore soule fall not flat downe, vexe not thy selfe out of measure: the burden of thy sinnes presse thee sore indeed, but bee not for all that quite overwhelmed, thou art thrust down so low into the depth of deapes, that thou hadst need crie aloud to be heard of him which dwelleth in the highest heightes: and the euer burning hell fire is not farre from that Lake whither thine iniquities haue plunged thee, so that thou mayest perceiue as it were the Eccho of their cries and desperate howlings, which be there cast out of all hope of euer comming forth. Thus the Lord which bringeth forth euen to the borders of hell his best beloved when they forget themselves, knoweth also how well to bring them backe againe. Goe no further then downward; but lift vp thy heart together with thine eyes and seeke vnto the Lord, to reach vnto thee his mercifull and a helping hand. A gaine in the Scriptures we

Esa. 38.

Iob. 6. 4.

Iob. 13.

Psal. 132

finde examples of men conuerted vnto the Lord without any vehement sorrow of their finnes. What anguish of conscience had the theefe vpon the crosse for his former life in his present conuersion at the houre of death? How was Lidia dismayed and cast downe in respect of her wickednesse, like as Dauid was or Iob, whose heart God onely is sayd to haue opened to giue attendance to the preaching of Paule and Silas, who also euen presently after was ready to entertaine them, and to make them a feast in her house, which shee could not haue done if she had beene in the perplexities of Ezechias, or Dauid. The same may be spoken of the layler, and of them which heard Peters sermon at Ierusalem, who for all that they had murdered our Sauour Christ, yet in their conuersion, their heartes were onely for the time pricked. So then God in preparing vs, which in truth are nothing but fleshlie and stinking dunghilles of sinne; nay, very vncleannesse and pollution it selfe, I say in preparing vs to be the Temples of his holie Spirit to dwell in, and the storehouses to hoord vp his heauenly graces in, doth otherwhiles vse a mild and gentle remedie, and maketh the Law to looke vpon vs, though with no louing and gentle; yet with no fearfull countenance; and otherwhiles in some hee sceteth a sharpe edge vpon the Law, and maketh it to wound the heart very deep, and as a strong corasue to torment them, and to fret and gnawe vpon their consciences. And we see by experience that a botch or a byle in a mans bodie, is as well cased of the corruption that is in it by the pricking of the poynt of a small needle as by the launcing of a great raser. Wherefore if God by his spirite haue wrought in you sorrow for sinne in any small measure, though not in as great measure as you desire, you haue no cause to complaine: and in that you are grieved with a godly sorrow for your finnes, it is a good token of the grace of God in you.

Timoth. Surely this is a great comfort you giue me; God make me thankful for it. And I pray you more plainly shew me the state of your life till this houre, that I and all other may take warning by it.

Esse. That which may doe good vnto other men I will neuer conceale though it be to my perpetuall shame. As I was conceived and borne in sinne, so my parents brought me vp in ignorance, and neuer shewed mee my shame, and miserie by Gods lawe; & I liued a long time, euen as a man in a dead sleep or trance, and in truth I liued as though there were neither heauen nor hel, nei- God nor diuel. And the diuell himselfe (as now I perceiue) did often perswade my secure conscience that I was the child of God, and should bee saued as well as the best man in the world; and I yeilded to this perswasion, and did verily think it: so that when the Preacher for wickednes & security denounced Gods iudgments and hell fire, I haue said vnto my neighbours that I hoped I should be saued, and hee should goe to hell: and when I was asked whether I could keep all the Commandements of the law, I said that I could: and being asked whether I neuer sinned, I saide I thought that otherwhiles I did; but for them which were but fewe, I hoped God would haue mercie, and haue me excused,

and

and all my neighbours were glad of my companie, they spoke well of me, and I was taken for an honest man, when as indeed, before God I was a vile beast, & the child of wrath, inspired with the spirit of the diuel continually. Well, afterward I heard the Law preached, & I saw and remembred manie fearful iudgements of God vpon men, whome I in reason thought were as good men as I, then I began to consider mine owne estate, and to perceiue my finnes, and my cursednesse, and vpon a time aboute all other, the curse of the Lawe made me inwardly afraide, and my flesh then began to tremble and quake: then I could not sleepe in the night season, I was afraide of euerie thing. If I were in my house, I thought the house would fall on my head: if abroad, I thought euerie crannie of the earth would open it selfe wider and swallow me. I started at euery strawe and at the moouing of a flie: my meate was loathsome vnto mee, and I thought I was not worthie of so good a creature of God, and that God might iustlie turne it to my barie: the griefe of my heart for my life past made me shed abundance of teares: and vpon that I remembred in Dauid's Psalmes, that his teares were his drinke, and that he did wet his bed with teares. And now the Diuell changed both his coate and his note, and in fearfull manner cryed in my eares, that I was a reprobate, his childe: that none of Gods children were as I am, that this griefe of my soule was the beginning of hell. And the greater was my paine, because I durst not open my mind vnto anie for feare they shoulde haue mocked mee, and haue made a iest of it. Wherefore I was faine to goe to a godlie learned Preacher; I shewed mine estate vnto him; after I had continued with him the space of two or three daies, I receiued comfort both by the promises of mercy, which hee shewed mee in the booke of God, and by his seruent, godly and effectuell prayers: and I thank God euer since I haue had some assurance (in spite of the Diuell) that I do appertaine to the kingdome of heauen, and am now a member of Iesus Christ, and shall so continue for euer.

Timoth. How know you that God hath forgiven your sinne?

Euseb. Because I am a sinner & he is both able and willing to forgive me.

Timoth. I grant that he is able to forgive you, but how know you that hee will? you know your finnes are very great.

Euseb. I graunt: but Christes passion is farre greater: and although my finnes were as red as scarlet and as purple, yet they shall bee as white as snow, and as soft as wooll.

Timoth. Oh but you haue sinned very often.

Euseb. Tell me not I pray you what I haue done, but what I will doe.

Timoth. What will you doe?

Euseb. By Gods grace it is my full purpose, and my earnest prayer to God hereafter to take better heed, and to amend my former life.

Timoth. Is that enough thinke you?

Euseb. What lacketh?

Timoth. The fauour and mercie of God, that may cleane forsake you.

Euseb.

Esab. Nay, that I will neuer graunt: for I am certainly perswaded of the fauour and mercie of God euen to the saluation of my soule.

Tisab. Oh shew me that, that is the thing I earnestlie desire, to bee assured of Gods speciall goodnes, euen by your experience.

Esab. According as God hath giuen me to feele the same, so wil I shew it you. And first of all the dealing of God towards me is a good argument to me. In the first commandement, God hath commanded me to take him to be my God, and in the Lords prayer he teacheth me to call him father: he hath created the worlde generallie, and every creature particularly for man; and so for me, to serue for my commoditie, necessitie, and aduancement. Also he hath made me after his owne image, hauing a reasonable soule, bodie, shape, where hee might haue made me a Toad, a Serpent, a Swine, deformed, franticke. Moreover, he hath woonderfully preserued mee in my infancie, childhood, youth, middle age hitherto from manifold dangers and perils: all which do confirme in me a perswasion of Gods fatherly loue: and that I should not doubt heretofore where I might haue bene borne of Turkes, loe it was the will of God; that I should be borne of Christian Parents, and bee brought into Gods Church by Baptisme, which is the Sacrament of adoption, & requireth faith, as well of the remission of my sinnes as of sanctification and holinesse to be wrought of God in me by his grace and holy spirit: where I might haue bene borne in an ignorant time & religion, God would that I should be borne in these dayes and in this country where is more knowledge reuealed then euer was heretofore or in many places els is. Where I might haue bene of a corrupt iudgment, and entangled with many errors of Papstrie, and of the Familie of Loue, and of the schisme of Browne, by Gods goodnesse my iudgment is reformed, and he hath lightened mine eyes to see, and my heart to imbrace his sincere truth. By all which thinges I do confirme my faith of this, that God alwayes hath been, is, and will be for euer my father, and at my departing soorth of this worlde will giue me the crown of euerlasting glorie. Secondly, when as man is euermore doubting of the promises of God be they neuer so certaine, God of his infinite mercie to preuent all occasions of doubting, promisseth to giue his owne spirit as a pledge, pawne, or earnest pennie vnto his children of their adoption and election to saluation. Nowe, since it pleased God to call mee from hypocrisie to bee a member of his Church, I feele that in my selfe which I neuer felt or heard of before. In times past, I came to prayers and to the preaching of Gods word, euen as a Beare commeth to the stake; now the word of God is meate and drinke to me, and prayer is no burden vnto me, but my ordinarie exercise. If I rise in the morning I am not well till I haue prayed and giuen thanks to God, if I doe any thing, it commeth into my mind to pray. In my prayers I find great ioy and comfort and exceeding fauour of God, I neuer thinke I can well take my rest, or doe any thing els except first I aske it at Gods hand in Christ. Lastlie, when my mind and heart is wholly occupied in worldly matters, I am stirred vp, and as it were drawne to pray vnto God for the remission of my sins,

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and the assurance of my saluation, and in prayer I haue had those grones which for their greatnesse cannot be expressed. Now from whence commeth all this? From the Diuell? No. In these actions I haue founde him my enemye, and a continuall hinderer of them. For he by his craft when I haue beene heauie and weake, hath assayed to prouoke me to some finnes whereunto my cursed nature was most giuen, and I hauing yeelded to him, haue beene so hardened and blinded by those finnes, that for a time I haue made light account of the word of God and prayer. Well then, peradventure this came from mine owne selfe? No neither. This cursed nature of mine hath beene more pleased and delighted with sinne; and with the pleasures of the world, than with such exercises, from which it draweth mee and presseth mee downe as lead. I cannot thinke that such a poysoning Cockatrice can lay such good eggs, or that wilde crabbe trees (such as all men are in Adam) can bring forth sweet fruites according to the will of God, except God plucke them forth of Adam, and plant them in the garden of his mercie, and stock them, and graft the spirit of Christ in them. Wherefore these are the workes of Gods spirit, & my conscience is thereby certified that God hath giuen me the spirit of adoption, and therefore that his fauor & mercie shal continue towards me for euer. For the gifts of God are without repentance, and whom God once loueth, him hee loueth for euer. Thirdly, there be certaine fruits of Gods children which I find in mee, by which I am confirmed in Gods fauor. Saint Iohn in his first Epistle saith, that heerby wee know that wee are translated from death to life because we loue the brethren. Truly I feele in my heart a burning loue towards them which are good Christians, though I neuer knew them nor saw them, and I am verie desirous to doe any good for them: and if drops of my heart blood would doe them good they should haue them. Moreover, I hate all sinne and wickednes with a bitter hatred, and I long to see the comming of my Sauior Christ to iudgment, I am grieved and disquieted because I cannot fulfil the law of God as I ought; all which I haue learned forth of Gods word to be tokens of Gods children. And thus you see what euidence I haue to shew that I am a true member of the Church militant, and in the fauour of God.

Timoth. Haue you a stedfast faith in Christ, (as these argumentes seeme to prooue) without all wauering, doubting and distrusting of Gods mercie?

Euseb. No, no. This my faith which I haue in Christ is euen fought against with doubting, and euer assayed with desperation, not when I sinne only, but also in tentations of aduersity, into which God bringeth me to nurture me and to shew me mine owne heart, the hypocrisie and false thoughtes that there lie hid, my almost no faith at all, and as little loue, euen then happellie when I thought my selfe most perfect of all: for when temptations come I cannot stand, when I haue sinned faith is feeble, when wrong is done vnto mee I cannot forgieue, in sicknesse, in losse of goods, in all tribulation I am vnpatient, when my neighbour needeth my helpe that I must depart with him of mine owne, then loue is cold. And thus I learne & feele that there is no power

to doe good but of God onlie. And in all such temptations my faith perisheth not vtterlie, neither my loue and consent to the lawe of God: but they bee weake, sicke, wounded, and not cleane dead. As I dealt with my parents being a child, so now deale I towards God my louing father. When I was a childe my father and mother taught me nurture and wisdom, I loued my father and all his commandements, and perceiued the goodnes he shewed me, that my father loued me, and all his preceptes are vnto my wealth and profit, and that my father commaundeth nothing for any need he hath thereof, but seeketh my profite onely, and therefore I haue a good faith vnto all my fathers promises, and loue all his commandements, and doe them with good will, and with good will goe euerie day to the schoole: And by the way happily I sawe a companie play, and with the sight, was taken and rauished of my memorie, and forgot my selfe, and stood, and beheld, and fell to play also forgetting father and mother, and all their kindnesse, all their Lawes, and mine own profite also. Howbeit, the knowledge of my fathers kindnesse, the faith of his promises, and the loue that I had againe vnto my father, and the obedient mind were not vtterly quenched, but lay hid, as all things doe when a man sleepeth or lyeth in a traunce. And as soone as I had played out all my lustes, or els by some had been warned in the meane season, I came againe to my old profession. Norwithstanding, many tentations went ouer my heart, and the lawe as a right hangman tormented my conscience, and went nie to perswade me that my father would thrust me away, and hang me if hee caught mee, so that I was like a great while to run away, rather then to returne to my father againe. Feare and dread of rebuke, and of losse of my fathers loue, and of punishment, wraffled with the truste which I had in my fathers goodnesse, and as it were gaue my faith a fall. But I rose againe as soone as the rage of the first brunt was past, and my mind was more quiet. And the goodnesse of my father and his olde kindnesse came vnto my remembrance, cyther by mine owne courage, or by the comfort of another. And I beleued that my father would not put me away or destroy me: and he hoped that I woulde doe no more so. And vpon that I got me home againe dismayed, but not altogether faithlesse: the olde kindnesse woulde not let me despaire, howbeit all the worlde coulde not set mine heart at rest, vntill the paine had been past, and vntill I had heard the voyce of my father, that all is forgotten.

Timoth. Seeing that you haue thus plainly and truly shewed the weaknes of yours, & consequently of all mens faith, shew me I pray you how by the weaknes of faith a Christian is not rather discomforted then comforted, and assured of his saluation.

Euseb. God doth not so much regard the quantity of his graces as the truth of them he approoueth a little faith if it be a true faith: yea, if faith in vs were no more but a graine of mustard seede (which is the least of all other seedes) it should be effectuell, and God would haue respect vnto it. The poore diseased begger with a lame hande, hauing the palsie also, is able neuerthelesse to reach

reach out the same and receive an almes of a King: and so in like manner a weake and languishing faith is sufficiently able to reach out it selfe, and to apprehend the infinite mercies of our heauenlie king offered vnto vs in Christ. Faith in the 3. of Iohn, is compared vnto the eie of the Israelite, which although it were of dimme sight, or looked a squint, yet if it could neuer so little beholde the brazen Serpent, it was sufficient to cure the stings of the fiery Serpents, and to saue life.

Timoth. Seeing that you satisfie me in euery point so fully, shew mee I pray you, whether a man may be wicked and haue faith, and whether faith entering expelleth wickednesse. For I haue heard some say, that a man might beleue the word of God, and yet bee neuer the better in his life, or holier than before hee was.

Euseb. Manie there are which when they heare or reade of faith, at once they consent thereunto, and haue a certaine imagination and opinion of faith: as when a man telleth a storie, or a thing done in a strange land that pertaineth not to them at all: which yet they beleue and tell vs a true thing, and this imagination or opinion they call faith. Therefore as soon as they haue this imagination or opinion in their hearts, they say, verely, this doctrine seemeth true, I beleue it is euen so: then they think that the right faith is there; but afterward when they feele in themselves no maner of working of the Spirit, neither the terrible sentence of the law, and the horrible captiuitie vnder Sathan, neither can perceiue any alteration in themselves; and that any good workes followe, but finde they are altogether as before, and abide in their olde state, then thinke they that faith is not sufficient, but that workes must bee ioyned with faith to iustification: but true faith is onlie the gift of God, and is mighty in operation, euer working, being full of vertue: it renueth man, and begetteth him afresh, altereth him, chaungeth him, and turneth him altogether, into a newe creature and conuersation: so that a man shall feele his heart cleane changed, and farre otherwise disposed then before, and hath power to loue that which before he could not but hate, and delighteth in that which before he abhorred, and hateth that which before he could not but loue. And it setteth the soule at libertie, and maketh her free to followe the will of God, and is to the soule as health to the bodie. After that a man is pined with long sicknes, the legs can not beare him, he cannot lift vp his hands to help him, his taste is corrupt, sugar is bitter in his mouth, his stomack longeth after slubber sauce & swash, at which a whole stomacke is ready to cast his gorge: when health cometh she chaungeth and altereth him cleane, giueth him strength in all his members, lust and will to do of his own accord that which before he could not doe, neither could suffer that any man should exhort him to doe, and hath now lust in wholsome things, and his members are free and at libertie, and haue power to do all things of his owne accord which belong to a sound and whole man to doe. And faith worketh in the same maner, as a tree brings forth fruit of his owne accord: and as a man need not bid a tree bring forth fruit, so is there no law put to him that

beleueth

beleueth and is iustified through faith, to force him to obedience, neither is it needfull. For the Law is written and grauen in his heart, his pleasure is daylie therein, & as without compendement euen of his own nature he eateth, drinketh, seeth, heareth, talketh, gooth: euen so of his own nature without any compulsion of the law, he bringeth forth good works: And as a whole man when he is a thirst carrieth but for drinke, and when he hungreth abideth but for meat, & then drinketh & eateth naturally: euen so is the faithfull euer a thirst, and an hungred after the will of God, and carrieth but for an occasion: & whensoever an occasion is giuen he worketh naturally the will of God. For this blessing is giuen them that trust in Christs blood, that they thirst and hunger to doe Gods will. He that hath not this faith, is but an vnprofitable babler of faith and workes, and neither wotteth what he bableth, nor wherunto his words tende. For he feeleth not the power of faith nor the working of the spirit in his heart, but interpreteeth the Scriptures which speak of faith and workes after his owne blind reason, & foolish fantasies, not hauing any experience in himselfe.

Timoth. Euerie member of Christs congregation is a sinner, and sinneth daylie, some more, and some lesse: for it is written, 1. John 1. *If wee say we haue no sin we deceive our selues, and the truth is not in vs.* And Paul Rom. 7. *That good which I would, that do I not; but that euill which I would not, that do I.* So it is not I that do it (saith he) but sin that dwelleth in me. So the Christian man is both a sinner & no sinner: which how it can be, shew it me by your experience.

Euseb. I being one man in substance and two men in qualitie, flesh and spirit, which in me so fight perpetually the one against the other, that I must goe either backward or forward, and cannot stand long in one state. If the spirit overcome in tentations, then is she stronger and the flesh weaker. But if the flesh get a custome, then is the spirit none otherwise oppressed of the flesh, then as though she had a mountaine on hir backe, and as we sometime in our dreames thinke we beare heauier then a milstone on our breasts: or when we dreame now and then that we would runne away for feare of some thing, but legges seeme heauier then lead: euen so is the spirit oppressed and overladed of the flesh through custome, that shee struggleth and striueth to get vp, and to breake loose in vaine, vntill the God of mercie which beareth my grone through Iesus Christ, come and loose her with his power, and put something on the backe of the flesh to keepe her downe, to minish her strength, and to mortifie her. So then no sinner I am if you regard the Spirit, the profession of my heart toward the Law of God, my repentance and sorrowe that I haue both because I haue sinned, and am yet full of sinne, and looke vnto the promises of mercie in our Sauour Christ, and vnto my faith. A sinner am I if you looke to the frailtie of my flesh which is a remnant of the olde Adam, and as it were the stocke of the olde oliue tree, euer and anone when occasion is giuen, shooting forth his branches, leaues, budde, blossonie, and fruite also: which also is as the weaknesse of one which is newlie recovered of a great disease, by the reason whereof all my deedes are imperfect, and when occasions

bee

be great I fall into horrible deedes, and the fruit of the sin which remaineth in my members breaketh out. Notwithstanding, the Spirit leaueth mee not, but rebuketh mee, and bringeth mee home againe vnto my profession, so that I neuer cast off the yoke of God from off my necke, neither yeelde vp my selfe vnto sinne to serue it, but fight a fresh, and beginne a newe battaile. And I had rather you should vnderstand this fourth of the Scriptures, by the example of Ionas and the Apostles. Ionas was the friende of God, and a chosen seruant of God, to testifie his will vnto the worlde. Hee was sent from the lande of Israell, where he was a Prophet, to goe amongst an Heathen people and the greatest Citie of the worlde, then called *Niniue*, to preach that within fortie dayes they should bee destroyed for their sinnes: which message the free will of Ionas had as much power to doe as the weakeft hearted woman in the worlde had power, if she were commaunded to leape into a tubbe of liuing Snakes and Adders: as happely if God had commaunded Sara to sacrifice her sonne Isaac, as hee did Abraham, shee would haue disputed with God, ere shee had done it, as though shee were strong enough. Well, Ionas hartened by his owne imagination, and reasoning after this maner; I am heere a Prophet vnto Gods people the Israelites: which though they haue Gods word testified vnto them daylie, yet despise and worship God vnder the likeness of Calues, and after all maner of fashions saue after his owne word, and therefore are of all nations the worst and most worthy of punishment. And yet God for loue of a fewe that are among them, and for his names sake spareth and defendeth them: how then shall God take so cruell vengeance on so great a multitude of them to whome his name was neuer preached, and therefore are not the tenth part so euill as these? If I therefore shall goe preach, I shall lie and shame my selfe and God too, & make them the more to despise God. Vpon this imagination he fled from the presence of God, & from the country where God is worshipped. When Ionas entred into the ship, he laid him down to sleep, for his conscience was tossed betweene the commandement of God which sent him to Niniue, & his fleshly wisdom which dissuaded & counselled him to the contrarie, & at last preuailed against the commandement, & caried him another way as a ship caught betweene two streames (as the Poets faine the mother of Meleager to be between diuers affections; while to auenge her brothers death she sought to sleigher owne son) whereupon for very paine and tediousnesse he lay down to sleep to put the commandement out of mind, which did so gnaw & fret his conscience: as also the nature of al the wicked is, when they haue sinned in earnest, to seek all means with ryot, reuell, & pastime to driue the remembrance offin forth of their hearts, as Adam did to couer his wickednes with apperens offig-leaues. But God awoke him out of his dreame, & set his sinnes before his face: for when the lot had caught Ionas, then be sure that his sin came to remembrance again, and that his conscience raged no lesse then the waters of the sea. And the he thought, he only was a sinner, & thought also that as verily as he had fled from God, as verilie God had cast him away:

for the sight of the rod maketh the naturall childe not onely to see and acknowledge his fault, but also to forget all his fathers olde mercie and goodnesse. And then he confessed his sin openly, and of very desperation to haue liued any longer he had cast himselfe into the sea betimes, except they would be lost also: for all this God prouided a fish to swallow Ionas. When Ionas had been in the fishes bellie a space, the rage of his conscience was somewhat quieted, & he came to himselfe again, and had receiued a little hope, and the qualmes and pangs of desperation which went ouer his heart were halfouercome: then he prayed to God, & gaue thanks vnto him. When Ionas was cast vpon the land again, then his will was free, & he had power to goe whither God sent him, & to what God commanded him, his own imagination layd apart: for he had beene at a newe schoole, & in a furnace where he was purged of much refuse & droffe of fleshly wisdom which resisted the wisdom of God. For as far as we be blind in Adam we cannot but seek and will our own profit, pleasure, & glory: & as far as we be taught in the spirit, we cannot but seek & will the pleasure of God only. Then Ionas preached to Niniue, and they repented: then Ionas shewed again his corrupt nature for all his trying in the Whales belly. He was so displeased because the Niniuites perished not, that he was weary of his life, & wished death for verry sorrow, that he had lost the glory of his prophecying, in that his prophecie came not to passe, but he was rebuked of G O D, as in his prophecie you may read.

The Apostles, Christ taught them euer to bee mecke and to humble themselves: yet oft they strided among themselves who should be greatest: the sons of Zebede would sit one on the right hand of Christ, the other on the left. They would pray that fire might descend from heauen & consume the Samaritans. When Christ asked, *Who say men that I am?* Peter answered, *Thou art the son of the living God*, as though Peter had beene as perfect as an Angell. But immediatlie after when Christ preached vnto them of his death & passion, Peter was angry & rebuked Christ, & thought earnestly that he had raied, & not wist what he had said: as at another time in which Christ was so feruently busied in healing the people, that he had no leasure to eat, they went out to holde him, supposing that he had been beside himselfe. And one that cast forth diuels in Christs name they forbad, because he wayted not on them, so glorious were they yet. And though Christ taught alway to forgiue, yet Peter after long going to schoole, asked whether men should forgiue seuen times, thinking that eight times had been too much. And at the last supper, Peter would haue dyed with Christ, but yet within few houres after he denied him both cowardly & shamefully. And after the same maner, though he had so long heard that no man must auenge himselfe, but rather turne the other cheeke to the smiter again, yet when Christ was in taking, Peter asked whether it were lawfull to smite with the sword, and taried no answer, but laid on rashlie. So that although we be once reconciled to God, yet at the first we be but children and yong Schollers, weak and feeble, and must haue leisure to grow in the spirit, in knowledge, loue, and
deeds

deeds thereof, as yoong children must haue time to growe in their bodies: and so in like maner the sting of the Serpent is not pulled out at once, but the poyson of our nature is diminished by little and little, and cannot before the houre of death be wholly taken away.

Timoth. I perceiue by your godlie discourse, the manifolde conflictcs betwene the flesh & the spirit, and that the flesh is like to a mighty Gyant, such a one as was Goliath, strong, lustie, stirring, enemy to God, confederat with the Diuell: and the spirit like to a little child, such a one as was little Dauid, newe borne, weake and feeble, not alwaies stirring: now then what meanes doe you vse to weaken the flesh, and strengthen the spirit?

• *Euseb.* I vse to tame my flesh with prayer and fasting, watching, deeds of mercie, holie meditations and reading the Scriptures, and in bodilie labour, and in withdrawing all maner of pleasures from the flesh, and with exercises contrarie to the vices which I find my bodie most inclined to, and with abstaining from all things that encourage the flesh against the spirit: as reading of toyes and wanton books, seeing of Playes and Enterludes, wanton communication, foolish iesting, and effeminate thoughtes and talking of couetousnes, which Paule forbiddeth Ephes. 5. magnifying of worldly promotions. If these will not mortifie my flesh, then God sendeth me some troubles, and so maketh me to growe and waxe perfect, and fineth and tryeth mee as golde in the fire of tentations and tribulations. Thus very often he maketh me to take vp my crosse and nayleth my flesh vnto it, for the mortifying thereof. Marke this, if God send thee to the sea, and promise to goe with thee, hee will raise vp a tempest against thee, to prooue whether thou wilt abide by his word, & that thou maiest feelee thy faith and weaknesse, and perceiue his goodnes: for if it were alwayes faire weather & thou neuer brought into such ieopardie, whence his mercie only deliuereth thee, thy faith should be only a presumption, & thou shouldest be euer vnthankfull to God, and mercilesse vnto thy neighbour. If God promise riches, the way thereupon is pouertie: whome he loueth, him he chasteneth: whom he exalteth, he callteth downe: whom he saueh he first damneth: he bringeth no man to heauen, except he send him to hell first: if he promise life, hee slayeth first: when he buildeth, hee casteth downe all first: he is no patcher; he cannot abide another mans foundation: he wil not worke till all be past remedie, and brought to such a case that men may see howe that his hand, his power, his mercie, his goodnes, his trueth hath wrought altogether: he will let no man be partaker with him of his praise & glorie: his workes are woonderfull and contrary to mans works; who euer (saue hee) deliuered his owne son, his onlie sonne, his deere sonne, his darling vnto the death, and for his enemies, to win his enemies, to ouercome them with loue, that they might see loue and loue againe, and of loue likewise to doe to other men, and to ouercome them with well doing? Ioseph saw the Sunne and the Moon & seven starres worshipping him, neuertheless ere that came to passe God layde him where hee could see neither Sunne, nor Moone neither any star of the Skie,

and that many yeares, and also vnderferued, to nurture him, to make him humble and meeke, and to teach him Gods wayes, and to make him apt and meet for the roome and honour againe he came to it; that he might be strong in the spirit to minister it well. God promised the children of Israell a lande with riuers of Milke and Honie, yet he brought them soorth the space of fortie years into a land wherein no riuers of Milke and Honie were, but where so much as a drop of water was not, to nurture and teach them as a father doeth his sonne, and to doe them good at the latter end, to subdue their cankered nature, to make them strong in the spirit to vse his benefites aright. Lastlie, God promised Dauid a kingdome, and immediatelie stirred vp Saule against him to persecute him, and to hunt him as men doe Hares with gray hounds, and to ferret him out of euery hole, and that for the space of many years, to turne him, to make him to mortifie his lustes, to make him to feeble his owne diseases: in fine, to make him a good man, and a good king.

Timoth. But how if it come to passe that you be tempted to any great sin, & the flesh ouercome the spirit, in what case are you then?

Enseb. There is no bodie heere but you and I, and I take you to be a Christian and a faithfull friend: therefore I will shewa little of my experience. The last yeare by reason of the dearch, I and my familie were put to great pinches, and most commonly wee had nothing but bread and water: heereupon I be-thought me how I might get somewhat to relieue my familie: it came into minde that in our Towne a rich man had a great flocke of sheepe, and that I might take one of them without any hurt of him. I was very loath at the first: but because there was such great stealing of sheepe, and I was in extremitie, in the night I went among his sheepe and took a Lamb, and I tolde my familie that it was giuen mee: I presentlie killed it, the skinne and the entralles I buried in my backside, the flesh we dressed by quarters, and did eate it with thanksgiuing (as my manner is) but surelie verie coldlie, and mee thought my prayer was abominable in Gods sight. After I had thus done: we fared well for the space of two dayes, but I felt my heart hardened, and my lips were almost locked vp, that I could not as I was woont praise the Lord. The thirde night after, I went with a quiet conscience (me thought) to my bed, and then I slept soundly till three of the clocke in the morning, but I dreamed that one came to carie me to prison, vpon that on a sudden I awaked, and being afraid looked about me, and fell to consider why I should be afraide, and I remembred that I had sinned against God by robbing my neighbour: O then my feare increased, and I thought that hell gaped to deuoure me, and the Law looked vpon me with such a terrible countenance, and so thundered in mine eares, that I durst not abide in my bed, but vp and to goe. Then the Diuell assayled me on euery side, to perswade that God had cast me away: saying, they that be Gods, haue power to keep his laws, thou hast not, but breakest them: Therefore thou art a cast-away and a damned creature, and hell gapeth and setteth open his mouth to deuoure thee. And I thought with my selfe that I had
beene

been alwayes a ranke hypocrite: for as the clowdes of the ayre doe cover the Sunne, so that sometimes a man cannot tell by any sense that there is any Sun, the clowdes and windes hiding it from our sight: euen so my cecitie and blindness, and corrupt affections, and the rage of my conscience did so ouershadowe the sight of Gods seede in me, and so ouerwhelme his spirit, as though I had bin a plaine reprobate. And thus it came to passe that Dauid making his prayer to God according to his owne sense and feeling, but not according to the truth, desired of God to giue him againe his spirit. Which thing God neuer doth indeede: although he made me to thinke so for a time: for alwaies he holdeth his hande vnder his children in their falles, that they lye not still as other doe which are not regenerate. I being thus turmoyled and stung with the conscience of sinne and the cockatrice of my poysoned nature, hauing beheld her selfe in the glasse of the righteous lawe of God, there was no other saluor or remedie but to runne to the brasen Serpent Christ Iesus which shed his blood, hanging vpon the Crosse, and to his euerlasting Testament and mercifull promise, that was shedde for me for the remission of my sinnes, therefore I got me speedily into a close corner in my house, and there vpon my face groueling, I confessed my sinne and praied after this manner in effect. Father, what an horrible monster am I? What traytor? What wretch and villaine? Thy mercie is wonderfull, that hell hath not deuoured me hauing deserued a thousand damnations. I haue sinned, I haue sinned against thy godly, holy and righteous law, and against my brother by robbing him, whom I ought to loue for thy sake as dearly as my selfe: forgiue me father for thy sonne Christ his sake, according to thy most mercifull promises and testament: forget not good Lord thy olde mercies shewed vpon me, let them not at this time in me be quite removed. On this manner praying I continued many houres, and God which is neere to all them that call vpon him, heard me, eased my paine, and assured me of the remission of my sinne. After presently, for the more easing of my conscience I went to my neighbour, and betweene him and me vpon my knees confessed my fault with teares, desiring him to forgiue me, and I would (as Gods law requireth) restore that which I stole, fourefolde: he (I thanke him) was contented and tooke pitie on me, and euer since hath been by Gods mercie my good friend. So by little and little, God restored me to my first estate: but (me thinks) I haue not that feeling which I had before, and haue been worse euer since: God of his mercie amende mee, and increase his graces in me.

Timoth. But I pray you, what thinke you, wil not God condemne his owne elect children if they sinne?

Enseb. No, for the ground worke of our saluation is layd in Gods eternall election, and a thousand sinnes in the world, nay all the sinnes in the world, nay all the Diuels in hell cannot overthrow Gods election. And it may be that sinnes doe harden our hearts, weaken our faith, make sad the spirit of God in vs: but take away faith, or altogether quench the spirit, they cannot. God condemneth

demneth no man for his finnes, if he be adopted in Christ. For then Ioseph, Abraham, David, Peter, Marie Magdalene, should be condemned. God is like a father: and a father if his childe be sicke, and therefore bee froward, and refuse and cast away his meate, and hauing eaten it spew it vp againe, and in his fit be impatient, and raue, and speake euill of his father, yet I say the father will not cast him soorth of his doores, but pitieth him, and prouideth such things as may restore him to health, and when he is whole remembreth not his disordered behauiour in his sickness.

Timoth. What meanes doe you finde most effectuall to strengthen your faith, to increase Gods graces in you, and to raise you vp againe when you are fallen?

Enseb. Surely I haue very great comfort by the Sacrament of the Lords Supper: for whereas I am spiritually diseased, and am prone and readie to fall, and am most cruelly oftentimes inuaded of the fiend, the flesh, and the lawe, when I haue sinned, and am put to flight, and made to runne away from God my father: therefore hath God of all mercie and of his infinite pitie and bottomlesse compassion set vp his Sacrament as a signe vpon a high hill, whence it may be seene on euery side farre and neere, to call againe them that bee runne away. And with this Sacrament he (as it were) clocketh to them, as a hen doth for her chickens, to gather them vnder the wings of his mercie: and hath commaunded his Sacrament to bee had in continuall vse, to put vs in minde of his continuall mercie layd vp for vs in Christs blood, and to witnesse and testifie it vnto them, and to bee the seale thereof. For the Sacrament doth much more liuely print the faith, and make it sinke downe into the heart than doe bare words only. Now, when the words of the testament and promises are spoken ouer the bread (this is my bodie that was broken for you: this is my blood that was shed for you) they confirme the faith; but much more when the Sacrament is seene with the eyes, and the bread broken, the wine powred out and looked on: and yet more when I taste it and smell it: As you see when a man maketh a promise vnto another with light words between themselves and so they departed, he to who the promise is made beginneth to doubt whether the other spake earnestly or mocked, and doubteth whether he will remember his promise, to abide by it or no. But when any man speaketh with aduisement, the words are more credible: & if he sweare, it confirmeth the thing more, & yet the more if he strike hands, if he giue earnest, if he call record, if he giue hand-writing and seale it: so is he the more and more beleued, for the heart gathereth: loe, he spake with aduisement, deliberation, and good sadnes, he clapped hands, called record, and put to his hand and seale: the man cannot be so faint without the feare of God as to denye all this: shame shall make him abide his promise, though he were such a man as I could not compell him, if he would deny it. And thus we dispute: God sent his sonne in our nature, and made him feeble our infirmities, and named his name Iesus, that is a Saviour, because hee should saue his people from their sins, and after his death he sent his Apostles to preach

preach these glad-tidings, to thrust them in at the eares of vs, and set vp a Sacrament of them to testifie them and to seale them, and to thrust them in, not at the eares onely by rehearsing the promises of the testament ouer it: neither at our eyes only in beholding it, but beat thē in through our feeling, tasting & smelling also, and to bee repeated daily and to bee ministred to vs. He would not (think we) make halfe so much a doe with vs if he loued vs not, and would not haue his Sacrament to bee a witnesse and testimonie betweene him and vs, to confirme the faith of his promises that we should not doubt in them, when we looke on the seales of his obligations wherewith he hath bound himselfe: and this to keepe the promises and couenants better in minde, and to make them the more deeply to sinke into our hearts, and bee more earnestlie regarded.

Timoth. Considering that this which you say is too plaine, great shame it is that there is such neglect of the Sacrament as there is, and that it is so seldom vsed: but surely want of faith and the securitie which ouerspreadeth this our countrey is the cause of it, the Lord if it be his will remoue the same. Now let mee heare a little how you leade your life, and haue your conuersation among men?

Euseb. I haue my conuersation among men as sincere as I can in righteousness and holinesse, which is after Gods commandements: our Sauour saith, *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.*

Timoth. It is but a dim light which wee can carrie before men, and small are our good workes, and to bee esteemed of no value: If we were preachers, or rich men, or noble men, then we might saue soules, giue good counsell, help many by our almes, but you and I are poore men, of base birth, and of lowe degree, how can we then doe any good workes?

Euseb. As touching good workes by that measure of knowledge that God hath giuen me, I thinke that all workes are good which are done according to the obedience of Gods law in faith and with thanksgiuing to God, and with a minde desirous of his glorie alone, and I thinke that I or any man els in doing them please God whatsoever I doe within the law of God, as when I make water. And trust me if either winde or water were stopped, I should feele what a precious thing it were to doe either of both, and what thanks ought to be giuen God therefore. Moreouer, I put no difference betweene workes, but whatsoever commeth into my hands that I doe as time, place, and occasion giueth, and according to my degree. For as touching to please God there is no worke better than other: God looketh not first on my workes as the world doth, or as though he had need of thē: but God looketh first on my heart what faith I haue to his word, how I beleue him, trust him, and how I loue him, for his mercie that he hath shewed me, hee looketh with what heart I worke, and not what I worke, how I accept the degree he hath put me in, not of what degree I am. Let vs take an exāple. You are a Minister & preach y word, I am a kitchin-boy, and

and wash my masters dishes. Of the Ministerie harke what the Apostle sayth: If I preach I haue nought to reioyce in, for necessitie is put vpon me: If I preach not the Gospel; as who should say, God hath made me so, woe is to me if I preach not. If I doe it willingly (sayth he) then I haue my reward: that is, then am I sure that Gods spirit is in me, and that I am elect to eternall life. If I doe it against my will, the office is committed to me, that is, if I doe it not of loue to God but to get a living thereby, and for a worldly purpose, and had rather otherwise liue: then doe I that office which God hath put vpon me, but doe not please God. So then if you preached not, or in preaching had not your heart aright, you minister the office, and they that haue the spirit of God heare his word, yea, though it were spoken by an Assie, and the woe belongeth to you: but and if you preach willingly with a true heart and conscience to God, then shall you feele the earnest of eternall life, and the working of the spirit of God in you, and your preaching is a good worke in you. Now I that minister in the kitchin, and am but a kitchin-boy, receiue all things at the hand of God, know that God hath put me in such an office, submit my selfe to his will, and serue my master, not as a man, but as Christ himselfe, with a pure heart according as Paule teacheth me, putting my trust in GOD, and of him seeke my reward. Moreouer, there is not a good deede done, but mine heart reioyceth therein, yea, when I heare that the word of God is preached by you, and see the people turne vnto God: I consent to this deede, my heart breaketh out in me, yea it springeth and leapeth in my breast that God is honoured, and in my heart I do the same that you doe with the like delectation and seruencie of spirit. Now he that receiueth a Prophet, in the name of a Prophet, receiueth a Prophets reward, that is, he that consenteth to the deede of a Prophet and maintaineth it, the same hath the same spirit and earnest of euerlasting life, which the Prophet hath, and is elect as the Prophet is. Now, if we compare worke to worke, there is a difference betwixt washing of dishes, and preaching the word of God: but as touching to please God none at all. For neither that nor this pleaseth God, but as farre forth as God hath chosen a man, and hath put his spirit in him, and purified his heart by faith and trust in Christ. As the Scriptures call him carnall which is not renued by the spirit and borne againe in Christs flesh, and all his workes like, euen the very motions of his heart and minde, as his learning, doctrine, and contemplation of hie things, his preaching, teaching, and studie in the Scripture, building of Churches, founding of Colledges, giuing of almes, and whatsoeuer he doth, though they seeme spiritual, and after the law of God neuer so much: So contrariwise he is spirituall which is renued in Christ, and al his workes which spring fro faith seeme they neuer so grosse, as the washing of the Disciples feete done by our Sauour Christ, and Peters fishing after the resurrection, yea deedes of matriunionie are pure spirituall if they proceede of faith, and whatsoeuer is done within the lawes of God though it bee wrought by the bodie, as the very wiping of shooes and such like, howsoeuer grosse they appeare outwardly, yet are sanctified.

Timoth.

Timoth. What bee the speciall things in which you leade your conuer-
sation?

Enseb. One thing is the reading of the Scripture.

Timoth. It is dangerous to reade the Scriptures, you that haue no learning
may easily fall into errors and heresies.

Enseb. As hee which knoweth his letters perfectly, and can spell, cannot
but reade if he be diligent: and as he which hath cleere eyes without impedi-
ment or let, and walketh thereto in the light and open day, cannot but see, if
he attend and take heede: euen so I hauing the profession of my Baptisme on-
ly written in my heart, and feeling it sealed vp in my conscience by the holie
Ghost, cannot but vnderstand the Scripture, because I exercise my selfe therein,
and compare one place with another, and marke the manner of speech, and
aske here and there the meaning of a sentence of them that be better exercised
than I: for I feele in my heart, and haue a sensible experience of that inwardly,
which the spirit of God hath deliuered in the Scriptures. So that I finde mine
inward experience as a commentarie vnto me.

Timoth. We are all baptized, belike then we shall all vnderstand the Scrip-
tures.

Enseb. But alas very few there be that are taught and feele their ingrafting
into Christ, their iustification, their inward dying vnto sinne and liuing vnto
righteousnesse, which is the meaning of their Baptisme. And therefore wee re-
maine all blind generally, as well the great Rabbins which bragge of their
learning, as the poore vnlearned laye man. And the Scripture is become to
darke vnto them, that they grope for the doore and can finde no way in, and
it is become a maze vnto them in which they wander as in a mist, or (as wee
say) led by Robin goodfellowe. And their darknes cannot comprehend the
light of the Scriptures, but they reade them as men do tales of Robin hood, as
fiddles, or as olde Priests read their Ladies Mattins which they vnderstood
not. And vntill a man be taught his Baptisme, that his heart feele the sweetnes
of it, the Scriptures are shut vp from him, and so darke that he could not vn-
derstand it, though Peter, Paul, or Christ himselfe did expound it vnto him, no
more than a man starke blinde can see though thou set a candle before him,
or shewe him the Sunne, or poynt with thy finger vnto that thou wouldest
haue him looke vpon. As for heresie there is no danger if a man cometo the
Scripture with a meeke spirit, seeking thereto fashio himselfe like vnto Christ,
according to the profession and vow of his baptisme: but contrariwise hee
shall there finde the mightie power of God to alter and change him in the
inner man by little and little, till in processe he bee full shapen after the image
of our Saviour in knowledge and loue of all trueth, and power to worke there-
after. Heresies spring not of Scripture, no more than darkenes of the Sunne,
but are darke cloudes which spring out of the blinde hearts of hypocrites
giuen to pride and singularity, and doe couer the face of the Scripture, and
blinde their eyes that they cannot behold the bright beames of the Scripture.

Timoth.

Timoth. By this I also can gather that the Papists which cannot reade the Scriptures, except they fall into errors, haue not the spirit of Christ working in them, and teaching them, but the lying spirit of Antichrist the diuell, and that if God would giue them any true feeling, and open their eyes, they would quite change their minds. But what other exercises haue you?

Enseb. Prayer and thanksgiuing to God. For God hath promised very bountifully vnto them which pray in trueth, and it is one of the greatest comforts I haue at all times. Againe, God which commaundeth me not to steale, commandeth me also to pray, and his will is, that one commandement should be as well kept as another: and therefore I am perswaded that condemnation will befall a man as well for the one as for the other. And that prayer ought to be continually euē in euery businesse a man doth, me thinketh it most agreeable to Gods will. For if I should come into my neighbours house and take his goods, and vse them, not borrowing them, or asking any leaue, they would lay hands on me, and make me a theefe. The world & all the things in the world are the Lords, not mine: so then if I shall daily vse them, neuer seeking to the Lord by prayer for the vse of them, before God I am a vsurper, nay a ranke theefe, & therefore I desire of God heartily that I may vse all his good creatures with feare & reuerence, and that I may sanctifie his name in them, which Paul sheweth me to be done by the word of God and prayer, the word shewing me the lawfull vse of his creatures: prayer obtaining at Gods hands, that I may vse them aright. If this practise were vsed of me in their professions and callings, I am perswaded there would be a thousand vices cut off which in men abound, and are committed without shame.

Timoth. I thinke the rest of your Christian exercises be the practising of the Commandements of the law.

Enseb. Yea they are indeede.

Timoth. Me thinkes it is an hard poynt of the law for a man to loue his enemy.

Enseb. It is indeede: yet in the faithfull it will be so: for they haue in their hearts a perswasion, that whereas they are damned in themselves, yet in Christ the mercie of God is most plentiful to their saluation, and all this God confirmeth and sealeth vnto them by his holie spirit, and therefore they cannot but loue God againe, and that with a feruent loue euē aboue all things in the world, and so they loue all Gods creatures, and euē their enemies, because they beare the image of God whom they loue: like as I haue a friend and loue him, I loue all of his name, all his kindred, and al that appertaine vnto him. And by the way, here is a good way to know whether we haue faith or not. Though faith onely iustifie and make the marriage betweene our Soule and Christ, and is properly the marriage garment, yea, and the signe *Tau*, that defendeth vs from the smiting and power of euill Angels, and is also the rocke on which Christs Church is built, and standeth against all weather of wind and tempest: yet is faith neuer seuered from hope and charitie: then if a man will bee sure that

that his faith is perfect, let him examine himselfe whether he loue the law: and in like manner if he will know whether he loue the lawe, that is, loue God and his neighbour, then let him examine himselfe whether he beleue in Christ onely for the remission of sinne, & obtayning the promises made in the Scripture. And euen so let him compare his hope of the life to come with faith, and loue, and to the hatred of sinne in his life, which hatred the loue of the lawe ingendred in him. And if they accompanie not one another all three together, then let him be sure all is but hypocrisie.

Timothew. Yet by your leaue faith cannot make a man iust before God without hope and charitie: then they also with faith haue some stroke in iustification.

Ensb. I answered, though they bee inseparable, yet I praise God I doe conceiue how these three haue three separable and sundrie offices. Faith, which onely is an vndoubted and sure assiance in Christ, and in the Father through him, certifieth the conscience that the sin is forgiuen, and the damnation of the law taken away. And with such perswasions mollifieth the heart and maketh it loue God againe and his lawe. And as oft as we sinne, faith onely keepeth, that we forsake not our profession, and that loue vterly quench not, and hope faile, and only maketh the peace againe: for a true beleeuers trusteth in Christ alone, and not in his owne works, nor oughtels for the remission of finnes. The office of loue is to powre out againe the same goodnes that it hath receiued of God vpon her neighbour, to be to him as it feeleth Christ to be to it selfe. The office of loue is onely to haue compassion, and to beare with her neighbour the burden of his infirmities. 1. Pet. 4. Loue couereth the multitude of finnes: (that is to say) considereth the infirmities, and interpreteth all to the best, and taketh for no sinne at all a thousand things, of which the least were enough (if a man loued not) to goe to law for, and to trouble and disquiet an whole Towne, and sometime a whole Realme too. The office of hope is to comfort in aduersitie, and to make patient that we faint not, nor fall downe vnder the Crosse, or cast it off our backs. Thus these three inseparable haue separable offices & effects, as heate, and drines, being inseparable in the fire haue yet their separable operations, for drines onely expelleth the moyssines of all that is consumed by fire, and heate onely destroyeth the coldnes. And it is not all one to say, the drines onely, and the drines that is alone, neither is it all one to say, faith only, and faith that is alone.

Timoth. You are to be comended, you are so perfect in these high poynts of religion, but I know you speak of experience, for in you faith & hope towards God, and charitie towards your neighbour are inseparable.

Ensb. I require no commendations: shame and confusion befall me eternally, that all glorie may be vnto God.

Timoth. But let vs talke on further of our duties which wee must performe if we will liue Christianlike among men. And I pray you tell me what doe you meane that you giue so much vnto the poore, considering you are so poore your selfe,

selfe, I speake my conscience if you had abilitie, you would doe more than an hundred of those rich men doe.

Ensb. God knowes my heart, it is a hell vnto mee to see my brother for whom Christ shed his blood, to want, if I haue any thing in the world to giue him. Among Christian men, loue maketh all thinges common: euery man is others debter, and euery man is bound to minister to his neighbour, & to supplie his neighbours lacke of that wherewith God hath indued him. Christ is Lord ouer all, and euery Christian is heire annexed with Christ, and therefore Lord ouer all, and euery one is Lord of whatsoeuer another hath: if then my brother or neighbour neede, I haue to helpe him: and if I shewe not mercie but withdraw my hands from him, then robbe I him of his owne, and am a theefe. A Christian man hath Christs spirit: now Christ is mercifull, if I shall not be mercifull, I haue not Christs spirit: if I haue not Christs spirit then am I none of his. And though I shewe mercie vnto my brother, yet if I doe it not with such burning loue as Christ did vnto mee, I must knowledge my sinne and desire mercie in Christ.

Timothews. If a man must bee franke and free, then a man must giue of his owne stocke to the poore members of Christ, and diminish his owne substance.

Act. 2.

Ensb. Yea indeede (if neede so require) wee are made stewards of those goods which God hath giuen vs, shall a steward take all vnto himselfe without reproofe? I am sure that they which were conuerted at Peters first Sermon after Christs ascension, diminished their substance when they sold them and gaue them to the poore. I am sure that the Churches which were in Macedonia, which sent reliefe vnto their Churches euen about their abilitie, they being in extreame pouertie did diminish their possessions: and God graunt our conuersations may be like theirs. And that we should be like them, their examples of great compassion are recorded in the Scriptures.

2. Cor. 8.

Timothews. Many of vs haue our selues, wife, children, father, mother, and kinsfolke to relieue, so that it will be hard to deale after this manner.

Ensb. Had not these men so? yea I warrant you had they. And the want of loue which you deeme of, the Gospell of Christ knoweth not, that a man should begin at himselfe, and then descend I wot not by what steps. Loue seeketh not her owne profite, but maketh a man to forget himselfe, and turne this profite to another man, as Christ sought not himselfe or his owne profite but ours. This tenne (my selfe) is not in the Gospell, neither yet father, mother, sister, brother, kinsman, that one should in loue be preferred before another. The loue that springeth out of Christ excludeth no man, neither putteth difference betweene one and other. In Christ we are all of one degree without respect of persons. Notwithstanding though a Christian mans heart be open to all men and receiue all men, yet because his abilitie of good extendeth not so farre, this prouision is made that euery man should care for his owne household, as father, mother, thine elders that haue holpen thee, wife, children, and seruants.

When

When a man hath done his duetie to his hould, and yet hath further abundance of the blessing of God, that he oweth to the poore that cannot labour, and cannot get work, and are destitute of friends; to the poore I meane which he knoweth, and to them of his owne parish. For that provision ought to bee had in the Church, that euery parish provide for the poore. If his neighbours which hee knoweth bee serued, then is he debter to the brethren a thousand miles off, if he heare of their necessitie and haue himselfe any plentie: yea, to the very Infidels he is a debter if they need, as farre soorth as he doth not main- taine them against Christ. Thus is euery man that needeth my helpe, my fa- ther, mother, sister, and brother in Christ: euen as euery man that doth the will of the father, is father, mother, sister, and brother vnto Christ.

Timoth. Now ye somewhat perswade me of that which me thought at the first blush, was against common sense.

Enseb. By Gods grace I will perswade you more yet. How if our Sauour Christ Iesus should now dwell vpon the earth in pouertie and want, could not you be contented to bestow halfe your goods on him?

Timoth. Halfe my goods? Nay truely all; and my heart blood: for I know if I should loose my life for him, I should saue it.

Enseb. Very well, Christ is all in all. Euery Christian man to another is Christ himselfe, and whatsoeuer is done to the poore, is done to Christ himself, and therefore your neighbours neede hath as good right in your goods as hath Christ himselfe which is heire and Lord ouer all. And looke what you owe to Christ, that you owe to your neighbours neede: to your neighbour owe you your heart and life, and whatsoeuer you haue or can doe.

Timoth. We neede not giue our reliefe except the poore require it.

Enseb. Aske or not, if they want, you are bound to relieue them; As Christ loued you, so loue them. Christ loued you being his enemie, when I am sure of it you neuer asked remission of sinnes.

Timoth. We neede not relieue them often, neede we?

Enseb. Yes, as long as you are able, and as oft as they want. If Christ should forgiue vs but once, we should come short of heauen.

Timoth. The world is full of naughtines, and lewd people take pleasure in doing wrong, and in slander, and in hindering their brethren: how can you liue among them in quietnes, doe you vse to giue like for like?

Enseb. No, you must vnderstand that there bee two states or regiments in the world: the kingdome of heauen which is the regiment of the Gospell: & the regiment of the world, which is the temporal kingdome. In the first state there is neither father nor mother, neither master, mistresse, maide, nor seruant, nor husband, nor wife, nor Lord, nor subiect, nor inferiour, but Christ is all, and each to other is Christ himselfe, there is none better than other, but all alike good, all brethren, and Christ onely is Lord ouer all, neither is there any other thing to doe, or other law, saue to loue one another as Christ loued vs: In the

temporall regiment, is husband, wife, father, mother, sonne, daughter, mistris, maide, manservant, subiect, Lord? Now, every person is a double person, and vnder two regiments: In the first regiment I am a person of mine owne selfe vnder Christ and his doctrine, and may neither hate nor bee angrie, and much lesse fight or reuenge: but must after the example of Christ, humble my selfe, forsake and denye my selfe, and hate my selfe, and cast my selfe away, and bee meeke and patient, and let every man goe ouer me, and tread me vnder foote, and doe me wrong: and yet I am to loue them, and pray for them, as Christ did for his crucifiers: for loue is all, and whatsoeuer is not of loue, is damnable, and cast forth of that kingdome. In the temporall regiment thou art a person in respect of another, thou art husband, father, mother, daughter, wife, Lord, subiect, and there thou must doe according to thine office. If thou be a father thou must do the office of a father & rule, or els thou damnest thy selfe: thou must bring al vnder obedience, whether by faire meanes or by foule: thou must haue obedience of thy wife, of thy seruants, and of thy subiects: if they will not obey in loue, thou must chide, fight, and correct, as faire as the law of God and the law of the lande will suffer thee. Now to the purpose: whether a man may resist violence, and defende or reuenge himselfe: I saye nay, in the first state where thou art a person for thy selfe alone, and Christs Disciple, there thou must loue and of loue doe, studie, and enforce: yea and suffer all things (as Christ did) to make peace, that the blessing of God may come vpon thee, which saith, *Blessed are the peacemakers, for they shall be the children of God.* If thou suffer and keepe peace in thy selfe onely, thy blessing is the possession of this world: but if thou so loue the peace of thy brother that thou leaue nothing vndone or vn suffered to further it, thou shalt possess heauen. But in this worldly state where thou art no priuate man, but a person in respect of other, thou must, and art bound vnder paine of damnation to execute thine office. Of thy seruants thou must exact obedience, and must not suffer thy selfe to bee despised. If thou art a ruler, thou must take, imprison, and sleie too, not of malice and hate to reuenge thy selfe, but to defende thy subiects and to maintaine thine office: the ruler must not oppresse his subiects with rents, fines and customes, at all, neither pill them with taxes, and such like to maintaine his owne lusts: but bee louing and kinde vnto them as Christ was to him: for they bee the price of his bloud. I will shew my minde more plainly by one example. You are in your fathers house among your brethren and sisters, there if one fight with another, or if any doe you wrong, you maye not reuenge or smite, for that pertaineth to the father onely. But if your father giue you authoritie in his absence and commaund you to smite, if they will not bee ruled but abuse you, then you are another person. Notwithstanding, yet you haue not put off the first person, but are a brother still, and must euer loue and proue all things to rule with loue: but if loue will not serue, then you must vse the office of another person, or sinne against your father. Euen so
when

when you are a temporall person you put not off the spirituall: therefore you must euer loue, but when loue will not helpe, you must with loue excecure the office of the temporall person. You must loue your neighbour in your heart, because he is your brother in the first state; yet you must obey your ruler who hath power ouer you, and when neede requireth at his commaundement you must goe with the Constable or like officer and breake open your neighbours doore, if he will not open it in the Kings name: yea if he will not yeeld in the Kings name, you may smite him to the ground till he be subdued, and looke what harme he getteth, that be vpon his owne head.

Timoth. I vnderstand you well. As I am a member of the spirituall bodie of Christ, I must in all my conuersation followe him with patience, meekenes, and long suffering, ouercomming other mens euils with welldoing: yet if the hurt be greater than I can beare, I must take a new person on me, and if I bee a ruler, with loue seeke amendment: if a subiect, then in the feare of God, complaine to my ruler. But further I pray you soyle me this doubt, If I shall be taken for a souldier, me thinks that I should then shake off all loue and meeknes, and then I could not practise this Christian rule.

Enseb. Yes, if our Queene (God saue her grace) should send you on warfare into another countrey, you must obey at Gods commaundement, and goe and auenge your Princes quartrell, which you knowe not but that it is right. When you come thither, remember the two states in which you are: & know that in the first state, that is, the regiment spirituall, you must loue them with whom you fight, and that they are your brethren bought with Christs blood, as well as you, and for Christs sake hate them not, yet as you are in the second state a souldier at your Princes commaundement you must fight against them, and maintaine your Princes quartrell, and bring them vnder her power: and therewithall bee content with your Princes wages, neither desire your aduersaries life or goods, saue to aduantage your Prince. So then a Souldier need not cast away meekenes, for hee may fight with his enemy and slay him, and yet loue him.

Timothens. Another thing I would knowe of you, which now commeth to my minde, I haue a Landlord, he seemeth to bee a very good man, he countenanceth all the good preachers in our countrey, and hee rideth vsually tenne miles to heare Sermons: I holde of him an house and a little lande, not scarce enough to finde my poore familie: my lease is come out, and I haue taken a new lease, but I haue payed such a great fine, and my yearely rents are so racke, that I feare I and all my household are like to begge our bread: this is it disquieteth me, and almost maketh me at my wits ende, what is your counsell and aduise?

Enseb. Surely it maketh my heart to bleed to see how many men bragge of the Gospell, and yet what little fruite the Gospell hath in them, and what little loue they shew, euen they which abound in rents and lands. My poore

aduise is this, that you would with patience depend vpon Gods prouidence. It is sayd, Blessed are the meeke, for they shall inherit the earth. Then let all the world studie to doe you wrong, yea, let them studie to bring you to extreame miserie, and doe it too: yet if you be meeke, you shall haue foode and raiment enough for you and yours. And no doubt, God (who is alwaies true of his promise) shall raise vp some to help you. And my counsell is that you giue your Landlord now and then a Capon, now a Pigge, now a Goose, and if you be able a Lambe or a Calfe, and let your wife visite your Landladie now and then with spiced cakes, with apples, peares, cherries, and such like: and be you readie with your Oxen, or Horses, fise or fixe times in the yeare, to fetch home their wood, to plow their land, then no doubt God may soften their hearts & moue them to haue some pitie and compassion on your poore estate.

Timoth. I haue done all this. Nay (may it be spoken between you and me) I am at commandement, and am as a drudg to them, to doe their busines, and to leaue my owne vndone, and yet haue neither meate, drinke, nor monie.

Enseb. More is the pitie. But remember that they which cannot come to see men deale vprightly in the world, yet doe in their hearts hunger and thirst after this righteousnesse, are pronounced blessed.

Timoth. To let this passe: shew me one rule how I might generally in all matters behaue my selfe among men: and then for this time I will cease to trouble you.

Enseb. Aske your owne conscience what you may or ought to doe. Would you men did so with you? Then doe you it. Would you not be so dealt with? Then doe it not. You would not that men should doe you wrong & oppresse you. You would not that men should doe you shame and rebuke, lie on you, kill you, hite your house from you, or tice your seruant away, or take against your will ought that is yours. You would not that men should sell you false ware, when you put them in trust to make it readie, or to lay it out for you: and you would not that men should deceiue you with great othes, swearing that to be good which is indeede very nought: you would not that men should sell you ware that is nought, and too deare, to vndoe you: doe no such thing then vnto your neighbours, but as loath as you would be to buy false ware, and too deare, for vndoing your selfe: so loath be you to sell false ware, or too deare, for vndoing your neighbour. And in all cases how glad would you bee to be holpen, so glad bee to helpe your neighbour. So in all things aske your conscience what is to be done betweene your neighbour and you, and she will teach you.

But because you are wearie of reasoning I will also end. Desiring God to increase in vs his heavenly graces, as faith, and repentance, and
loue, according to his good pleasure. Amen.

The

The Assertion.

A Reprobate may in trueth be made partaker of all that is contained in the Religion of the Church of Rome: and a Papiſt by his Religion cannot goe beyond a Reprobate.

THE FIRST ARGUMENT.

HE which may in trueth be made partaker of the chiefe points of the Popiſh religion, may be made partaker of all: but a reprobate may bee made partaker of the chiefe points of the Popiſh religion: therefore a reprobate may be made partaker of all.

The prooſe of the Argument.

THe propoſition is plaine, and every Papiſt will graunt it: all the controuerſie is of the aſſumption: wherefore I proue it thus:

The Sacrament of Pennance (as they call it) is one of the chiefe things in the religion of the Church of Rome: for it is ſuch a Sacrament, ^a that by the power & efficacie of it, the blood of Chriſt is deliuered to vs to waſh away our ſins: & they ſay ^b it hath ſuch vertue that the kingdome of heaven is promiſed to it in the Scriptures, and that it is not regeneration, but an healing of a man regenerate, and that it pardoneth ſinne, as Baptiſme. And as touching *Contrition*, Papiſts write, ^c it hath power to doe away ſinne, and to obtaine pardon at Gods hand: the ſame they ſpeake of *Confession*, which they ſay deliuereth from death, openeth Paradife, and giueth hope of ſaluation: and hereby it may appeare, that penance is one of the greateſt poynts of the popiſh religion.

a Catech.
Rom. pag.
424.

b Ibid. pag.
419. Tho. 4.
diſt. 14.

queſt. 5.
art. 1.
Canif. &
pec. exp.
c Catech.
Rom. pag.

But a reprobate may bee truly made partaker of the popiſh ſacrament of Penance, and indeede performe all in it. There be three parts of Penance, *Contrition* of the heart, *Confession* of the mouth, *Satisfaction* in the deede. Al theſe three Iudas performed: firſt, he had *Contrition*: for when he ſaw that our Sauiour was condemned, ^d then he ſaw his owne ſinne, and was ſtricken with a griefe for his owne treacherie, and repented, and preſently after he ^e confeſſed his ſinne openly vnto the chiefe Priests and Elders. Alſo he made *Satisfaction*, when he brought againe the thirtie peece of ſiluer which he tooke to betray his maſter.

447.
Lumb. lib.
4. diſt. 17.

d Mat. 27. 3.
e Vtſ. 4.

Againe, *Contrition* of the heart is the ground of Penance: and Papiſts ſay, it is not an act of the holy Ghoſt but an act of mans free will proceeding from it: and therefore a reprobate may haue it. And as for *Satisfaction*, if a reprobate cannot doe it by himſelfe, yet he may performe it by another: for ſo they ſay ^f that one may ſatiſfie by anothers wherefore for any thing I can ſee, a reprobate may haue all that is contained in the popiſh ſacrament of penance.

f Catech.
Rom. pag.
437.

g Tho. lib. 4.
diſt. 2. queſt.

1. art. 1.
h Trid. con-
cil. ſeſſ. 6.

Faith is another of the chiefeſt poynts, that is in the religion of the Church of Rome, for ^h they ſay, it is the foundation and ground-wooke of *Iuſtification*.

But cap. 8.

Rhem. Te.
Rom.
i Canis. O-
per. ca pa.
Rhe. Test.
2. Cor. 13. 5.
And. lib. 6.
pag. 543.
k Heb. 6. 4.
Luk. 8. 13.
Iam. 2. 19.

But reprobates may haue that faith which they meane. For they say, that it is nothing els, but ⁱ a gift of God, and a certaine light of the minde, wherewith a man being enlightned giueth sure and certaine assent to the reuealed word of God. And the Rhemists say, it is onely an act of the vnderstanding: and Andradus saith, that Faith is onely in generall actions, and cannot come to the particular applying of any thing: now all this reprobates may haue, ^k for their minds are inlightened to know the truth, and to be perswaded of it, and therefore they haue this act of the vnderstanding: & this is a general faith: yea the diuell himselfe can doe thus much, who beleueth and trembleth. And their implicite faith which sauenth the laye man, what reprobate cannot haue it? for there is nothing els required, but to beleuee as the Church beleueth, though he knowe not how the Church beleueth. And the Papists themselues saye as much: for their ^l Councils holde, that a wicked man and an heretike may haue confidence in Christ, and that an heathen man, by the naturall knowledge of God, and by the workes of creation, might haue faith, and in a generall manner beleuee in Christ.

l Trid. Con.
sess. 6. cap. 9.
Andr. lib. 3.
pag. 200.

THE SECOND ARGUMENT.

That religion whose precepts are no directions to attaine peace of conscience, leaueth a man still in a damnable case: but the precepts of the religion of the Church of Rome, are not directions to attaine peace of conscience, therefore it leaueth a man in a damnable case: which if it bee true, a reprobate may bee as sound a professor of it as any other.

The prooffe.

THe proposition is certaine: because as long as any man hath his conscience to accuse him of sinne before God, he is in state of damnation, ^a as S. Iohn saith: If our heart condemne vs, God is greater than our heart, and knoweth all things. And this is peculiar and proper to the elect children of God, ^b to receiue these gifts and graces from God, ^c the enioying of which bringeth peace of conscience. True it is indeede, that reprobates receiue many graces and gifts at Gods hande, but they are no other then such as may bee ioyned with the trembling of the conscience, as the diuell is sayd to beleuee, but withall to tremble.

a 1. Ioh. 9.
20.
b Rom. 8. 1.
c He. 10. 22.

The Assumption (namely, that the religion of the Church of Rome cannot pacifie the conscience) may be easily proued on this wise.

I. A man whose conscience must be truly quieted, must first of all bee truly humbled: ^d *Conueniunt mihi* (saith our Saviour Christ) *all ye which are wearied and laden, and I will ease you.* Whereby it appeareth, that they who are to haue their consciences refreshed in Christ, must first of all be afflicted with the sense of Gods iudgement: yea they must bee pressed downe to helward with the

d Matth. 11.
28.

the weight and burden of their finnes, that they may see, and from their hearts
coufesse, that in themselves there is no way to escape damnation. * The good
Pharisee Christ Iesus cannot heale vs before he hath lanced our wounds to the
very bottome: he neuer can finde any of his sheepe before they be quite lost:
he neuer powreth into vs the liuing waters of his spirit, before wee bee barten
and drie ground voyd of all moysture, and that man must condemne him-
selfe, that would not haue Christ to pronounce sentence of damnation against
him.

Now, this true humiliation of a sinner cannot bee wrought in any mans
heart by the religion of the Church of Rome. True and sound humiliation is
wrought by two meanes: first, by making a man to see the greatnes of his sin
and wickednesse: secondly, by making him to acknowledge, that he is desti-
tute, and quite bereft of all goodnesse. For if a man either see not the greatnesse
of his sinne, or haue confidence of any thing in himselfe, he cannot be humbled:
but neither of these two things are performed in the Church of Rome. As tou-
ching the first, the Romish religion is so farre from amplifying and enlarging
the greatnes of mens sins, that it doth extenuate them, and lessen them out of
measure: for it maketh some finnes to be veniall, when as the least sinne that
can be against Gods law deserueth damnation, & it teacheth that lesser sins are
done away by an humble accusation of a mans self, by saying the Lords prayer,
by knocking vpon the breast, and by such like: that greater finnes may be done
away by almes deedes, and such like satisfactions. But how can any sinne be
great, that may bee done away with such easie and sleight meanes? Further-
more it teacheth, that euill thoughts and desires, & motions of the heart without
consent are no sins: and this opinion cutteth off all true humiliation: for Paul
neuer repented, before he vnderstood y meaning of the last comandement, &
perceiued thereby, that the desires and lusts of his heart, to which hee did not
yeeld his consent, were finnes damnable before God, and knowing this, hee
then saw himselfe to bee most miserable, and renouncing his owne righteous-
nes, he sought for righteousness in Christ. Lastly, it teacheth, that originall
sinne is done away in Baptisme, and that it is the least sinne of all other. What
is this but to extenuate mans corruption, for when the roote of corruption is
taken away, and it is made so little a sinne, actuall finnes cannot bee taken for
such heinous matters.

And for the second point, the Church of Rome doth too much extoll the
power of man, and his naturall strength. It saith, that all actions of men re-
generate are not finnes, and that originall sinne needeth no repentance, that
a man hath some free will to doe spirituall things, that a man by meere na-
turals may loue God aboue all things, feare God, beleue in Christ, if wee re-
spect the very act of the worke, that the Gentiles might gather out of Philo-
sophie knowledge sufficient for saluation, that a man without the helpe of
the holy Ghost, may performe thinges acceptable to God, that the minde of
man vnderstandeth of it selfe many things which be spirituall and heauenly,

q Trid. con. cll. cap. 13. q that a man regenerate may fulfill the whole lawe of God: that a man may prepare himſelfe to receive grace, and after preparation merit grace at Gods hand: that he may doe works of Supererogation, &c. By this it appeareth that the Church of Rome aſcribeth too much to man, which in himſelfe is onelie and altogether euill, dead in ſinne, chayned vp in miſerable bondage vnder Satan the prince of darknes: and therefore it is euident, that all the preaching that is ſaid in that Church, will not humble a ſinner, and make him deny himſelfe, and therefore their preaching may peraduenture benumme a corrupt conſcience and make it ſecure, but it cannot pacifie the troubled conſcience, nor diſquiet it by the threatnings of the lawe, that by the promiſes of the Goſpell it may be quieted.

11. Againe, this religion teacheth, that a man muſt doubt of his ſaluation as long as he is in this life: beholde a Racke or Gibbet erected by the Church of Rome, for the tormenting of tender conſciences: for when a man doubteth of his ſaluation, he alſo doubteth of Gods loue and mercie to him: and he which doubteth of Gods loue, cannot loue God againe: for how can any man loue him of whoſe good will hee doubteth: and when a man hath not the loue of God in him, he hath no grace in him, and therefore his conſcience muſt needs be defiled, and voyd of true peace, yea he muſt needs be a wicked man, and that ſaying of Salomon muſt needs agree to him: The wicked flyeth when no man purſueth (by reaſon of the guiltines of his conſcience) but the godlie is bolde as a Lyon. Againe, u Bleſſed is the man (ſayth David) whoſe finnes are pardoned: where he maketh remiſſion of finnes to be true felicitie: now there is no true felicitie but that which is enjoyed, and felicitie cannot bee enjoyed, vnleſſe it be felt, and it cannot be felt vnleſſe a man know himſelfe to be in poſſeſſion of it, and a man cannot know himſelfe to bee in poſſeſſion of it, if he doubt whether he hath it or not: and therefore this doubting of the remiſſion of finnes is contrarie to true felicitie, and is nothing els but a torment of the conſcience. For a man cannot doubt whether his finnes bee pardoned or not, but ſtraite way (if his conſcience bee not ſeared with an hore yron) the very thought of his ſinne will ſtrike a great feare into him: for the feare of eternall death, and the horror of Gods iudgements will come to his remembrance, the conſideration of which is moſt terrible. Vndoubtedly, this religion muſt needs bee comfortleſſe. Alas poore ſoules, we are no better than paſſengers in this world, our way it is in the middle of the Sea, where wee can haue no ſure footing at all, and which way ſoeuer we caſt our eyes, wee ſee nothing but water, euen opening it ſelfe to deuoure vs quicke: the diuell and our rebellious fleſh raiſe vp againſt vs infinite thouſands of tempeſts and ſtormes to overthrow vs: but behold, God of his great and endles mercie hath brought vs to Chriſt, as to a ſure Anchor-hold: he biddeth vs to vndo out Gables, & ſling vp our Anchors within the vaile, and faſten them in Chriſt: wee doe it as wee are commanded: but a Siſter of ours (I meane the Church of Rome) paſſing in the ſhip with vs (as it ſeemeth) who hath long taken vpon her to rule the helme, dealeth

to too vnkindly with vs: she vnlooseth our Anchors, and cutteth in peeces our gables, she telleth vs that we may not presume to fasten our Anchor on the rocke: she will haue vs freely to roue in the middle of the sea in the greatest fogges and the fearfulllest tempests that be: if we shall follow her aduise, wee must needs looke for a shipwracke: for the least flaw of wind shal ouerturne vs, and our poore soules shal be plunged in the gulfes of hell.

Lastlie, Iustification by workes causeth trouble and disquietnes to the conscience. No mans conscience can bee appeased, before Gods wrath bee appeased, and Gods wrath cannot be appeased by any workes: for the best workes the regenerate can doe, are imperfect, and are stayned with some blemish of corruption, as may^a appeare both in the Prophet Esay, and in Paul, both which had a great misliking of that good which they did, because it was mingled with sinne. And againe, every man is bound by dutie to keepe the whole lawe, so that if a man could keep it perfectly, he should doe no more then he is by dutie inioyned to doe: and therefore he which looketh to merite eternall life at Gods hand by keeping the Law, trusteth but to a broken staffe, and is like the Banquerout, that will pay one debt by another: for by his sinne, every man is indebted to the Lord, and is bound to answer to the Lord the full punishment of all his finnes: this debt, the Papist saith, we may discharge by obedience to the Law, that is by a new debt, which we are as well bound to pay to our God as the former.

II

^a Esay. 64. 6
Rom. 7. 14
15. 16.

To end this point, let a man looke to be saued by workes, and therefore let a man imploy himselfe to doe the best workes he can, yet he shall neuer come to know when he hath done sufficient to satisfie Gods wrath: and this vncertaintye, all his life, but especiallie in the houre of death, must needs disquiet him. And truly, when a man shall haue done many thousande workes, yet his heart can neuer be at quiet, as it appeareth in the young man, who though he had laboured all his life to fulfill the lawe thereby to be saued, yet distrusting all his doings, he asketh further of our Saniour Christ, what he might do to be saued.

Mat. 10. 17.

Furthermore, it is the doctrine of the Church of Rome, that there is nothing in the regenerate that God can hate: and that they are inwardly pure and without spot. A doctrine that will make any Christian conscience despaire. For if a man shall fall to examine himselfe, he shall finde that hee is soiled vnder sinne, compassed about of sinne, he shall see his particular finnes to be as the haire of his head: at the sight and feeling of which, he shall finde that there is much matter in him worthy of hatred and damnation too. He being in this case, will begin to doubt whether he be the child of God or not: and persevering in this doubting, he shall be driuen to despaire of Gods loue towards him, considering that he cannot finde any such purenesse in himselfe as the doctrine of the Church of Rome requireth.

Conc. Trid.
sess. 5.

^a Ro. 7. 14.
^b Heb. 12. 1
^c Pla. 40. 12

Lastlie, experience it selfe teacheth that the Romish religion can bring no peace to the conscience, in that some for the maintaining of it haue despaired.

A

Illiricus de
fide.
Epist. Se-
nar. de mor-
te Diazii.

As Francis Spira, who against his owne conscience hauing abiured the truth; and subscribed to the doctrine of the Romish Church, most fearfully despaired of his saluation: which could not haue beene if that doctrine had beene agreeable to Gods worde which is spirit and life to the receiuer. For the same cause Latomus a Doctor of Louane despaired, crying that he was damned, because he had opposed himselfe to the knowne truth. This also befell Gardner at his death, as the booke of Actes and Monuments declareth.

THE THIRD ARGUMENT.

That religion which agreeth to the corruption of mans nature, a Reprobate may truly professe it: the religion of the Church of Rome agreeth to the corruption of mans nature: therefore a reprobate may truly professe it.

The prooffe.

I Need not stand to proue the proposition, the assumption is rather to be confirmed: which first I wil prooue by induction of particulars. First, that a man should be iustified by works, is an opinion settled in nature, as may appeare in them that crucified our Saviour Christ: for when they were pricked in their hearts at Peters sermon,^a they sayd, Men and brethren what shall we doe to be saued? and this sayd the yong man before named, not what should I beleue, but what should I doe to be saued. So then in them it appeareth, that it is a naturall opinion of all men to thinke that they must be saued by doing of somewhat. A Papist will say, though this bee naturall thus to thinke, yet it may bee good: for there is some goodnes in nature.

I answer that the wisdom of the flesh is enmity to Gods wisdom, Rom. 8. 7. and all men by nature are nothing but flesh: for naturally they are the children of wrath. Secondly, the worshipping of God in images, is a great matter in the Church of Rome: but this manner of worshipping is nothing but a worke of the flesh, which thus I prooue: ^b Idolatry is naturall, and a worke of the flesh; but to worship God in images, is idolatry. The children of Israel when they erected the golden Calf, they did commit idolatry, and yet they did not worship the Calf it selfe, but God in the Calf. For when the Calf was made, they ^c proclaymed an holy day, not to the Calf, but to the Lord. And Baal, that detestable idoll, was nothing but the image of God, as appeareth in Hosea the prophet. At that day, saith the Lord, thou shalt call me no more Baal.

It remaineth therefore, that to serue God in an Image is a worke of the flesh, and altogether agreeth to the vile corruption of nature. Thirdly, ^d Pride, and a desire to be aduanced aboue other, is a naturall corruption: to this agreeth the Popes primacie, his double sword, and triple crown: yet the outrageous pompe of that seate is as a paire of bellowes to kindle the concupiscence, and to make the hidden sparkes of pride to breake out into a great flame. Fourthly, Doub-

ting

^a Act. 2. 37.
Ioh. 6. 28
Mar. 10. 17

^b Gal. 5. 30.

^c Exo. 32. 5.

Hos. 2. 16

^d Mat. 20. 3

ting of Gods providence and mercy is a naturall corruption in all men; to this agreeth, and from hence issueth that foolish and vaine opinion, concerning doubting of our saluation, and of the remission of sins. Fifthly, selfe-loue, and selfe-liking are naturall corruptions: to this agreeth that doctrine of the Papistes, not ouermuch to abase our selues, but to maintaine free will by nature, and to thinke that we haue so much goodnes, that wee are able to prepare our selues to receiue, and in some sort to merit grace. Sixtly, idlenes and ryotousnes is a naturall corruption, and to irverie fully answereth the great number of feastes, of holy dayes, of halfe holy dayes which the Church of Rome vseth. Seuenthy, Couetousnes is a naturall corruption, and to the feeding of this vice serueth Purgatorie, a fire of great gaine, which in very trueth, if it had not burned very hot, the fire in the Popes kitchen had burned very colde: hitherto serue Pilgrimages, saying of Masses, and selling of pardons for money. Eightlie, to be at liberty is the desire of nature: answerable to this is that opinion, that the spirituale is to be exempted from subiection to Magistrates. Ninthly, to commit adultery is naturall: to this agreeth the Stewes, and the permission of simple fornication. Tenthly, ignorance is a filthy corruption in nature: this the Church of Rome maketh the mother of deuotion, and it is inioyned the lay man as a meanes of his saluation: for he must beleue as the Church beleueeth, he is not bound to know. 11. Infidelitie is naturall, & to this agreeth that they call vpon Saintes and Angels, the Lord hauing commanded them to call vpon him in the name of Christ, what argueth this els, but heartes distrusting Gods goodnes, & guilty consciences? 12. Images in the Church of Rome came from infidelity, because men in reason could not perswade theselues that God was present, vnles that were made manifest by some signe and image. Which thing the Israelites declared when they said to Aaron in the wilderness in Moses absence, Make vs gods to goe before vs. 13. Satisfactions for sinne are naturall: for wicked men when they haue offended God, they haue alwayes vsed some ceremonies to pacifie God with, which when they haue performed, then they thinke they haue done enough. 14. The Church of Rome saith, that the scriptures are dark & obscure: the blind man findeth fault with the darknes of the Sunne: If the Scriptures appeare to any to bee obscure, the fault is not in the Scriptures, but in the blindness of the minde of him which readeth & heareth them. 15. Lastlie, Pardons open a gap to all licentiousnes: therefore they agree to mans corrupt nature: for who almost wil not sin, when hee may get a pardon for his sins, for a little peece of money, as twenty shillings or foure Nobles? And what is it but colsonage to sell pardons which shall be in force many yeares after the end of the world as the Pope doth.

Exod 32. 1.

e Mich. 6. 7
Isai. 58. 4. 5

It is naturall to a man to serue God in certaine ceremonies, without the power of Godlinesse: and this seruice is prescribed by the religion of the Church of Rome, which standeth only in outward and corporall ceremonies, as the outward succession of Bishops, garments, vestures, gestures, coloures, choice of meat, difference of dayes, times, & places, bearing, seeing, saying, touching, tasting
begin.
numbring

numbring of Beades, gilding and worshipping of Images, building Monasteries, rising at midnight, silence in Cloysters, abstaining from flesh and white meat. Fasting in Lent, keeping Iuher dayes, bearing Masse and diuine seruice, seeing and adoring the body in forme of bread, receiuing holymater and holie bread, creeping to the Crosse, carrying Palmes, taking Ashes, bearing Candles, Pilgrimages going, censing, kneeling, knocking, altars, superaltars, candlestickes, pardons: In Orders, crossing, anointing, shewing for swearing marriage: In Baptisme, salting, crossing, spatling, exorcising, washing of handes: At Easter, confession, penance, dirge, satisfaction, and in receiuing with beads new shauen, to imagine a body where they see none: and though bee were there present to be seene, yet the outward seeing and touching of him of it selfe without faith conducteth no more then it did the Iewes. At Rogation dayes to carrie hammers, to follow the Crosse, to walke about the fieldes: After Pentecost to goe about with Corpus Christi play. At Hallowmasse to watch in the Church, to say Dirge or commendation, and to ring for all soules, to pay tythe strictly, to giue to the high Altar. And if a man will be a Priest, to say Masse and Mattons, to serue the Saint of that day, and to lift welouer the head. In sickness to be anueled, to take his Rites, after his death to haue Funerall and Obites sayd for him, and to be rung for at his Funerall, moneths minde, and yeare mind. This is the summe of the Catholique religion, standing in bodilie actions, not in any motions or works of the holy Ghost, working in the heart.

II

a Mat. 15. 3.

b Dec. dist.
69. satis e-
uidenter.
c Extraua.
Ich. 22 cu
inter, in
glossa.
d Concil.
Later. sess.
e Extra. de
maior. & o.
bedientia.

The morall Law containning perfect righteousness, is flat opposit to mans corrupt nature: therefore whatloever Religion shall repeale and make of none effect the commandements of the morall Law, that same religion must needs ioyne hands with the corruption of nature, and stand for the maintenance of it. This doeth the religion of the Church of Rome: it may be it doeth not plainly repeale them, yet in effect it doth: and if it shall frustrate but any one point of any one commandement, yea, the whole lawe thereby is made in vaine. 1. The first Commandement requireth, that we haue the true Iehoua for our only God: the Church of Rome maketh other gods beside this true God: it maketh the body of Christ to be God, because they hold, it may bee in many places, in heauen, in earth at the same time, which thing is only proper to God. It maketh euery Saint departed to be God, because it holdeth that Saintes doe heare vs now being vpon the earth, and that they know our thoughtes when wee pray to them, which none but the true God can doe. It maketh the Pope to bee God, and that in plaine words. b Pope Nicholas saith, *Constat, summum Pontificem a pio principe Constantino Deum appellari*: It is well knowne, that the Pope of the Godly Prince Constantine was called God. Againe, in the extrauagants of the same Cannon law it is written, *Dominus Deus noster Papa*, Our Lord God the Pope. And again, d *Christopher Marcellus* said to the Pope, *Tu es alter Deus in terris*, Thou art another God vpon earth: and the Pope took it to himselfe. As the Pope in plaine words is made God, so the power giuen to him declareth the same. e He can make holy that which is vnholie, and iustifie the

the wicked and pardon sinnes: hee may dispense contrary to the saying of an Apostle: hee can change the nature of thinges, and of nothing make somewhat. What is all this, but to place the Pope in Gods roome, and to rob the Lord of his maiesty?

Againe, the Church of Rome maketh Marie the mother of Iesus to bee as God. In the Breuiary reformed and published at the commandement of Pius the V.^a she is called *a Goddess*; in expresse words: and shee is further tearmed the *Queene of heauen, the Queene of the world, the gate of heauen, the mother of grace and mercie*: Yea she is farre exalted aboue Christ, and he in regard of her is made but a poore vnderling in heauen: for Papistes in their seruice vnto her pray on this maner, saying: *Shew thy selfe to be a mother: and cause thy sonne to receive our prayers: set free the captiues, and giue light to the blind.* b Lastly, the very Crosse is made as a God. For they salute it, by the name of their only hope and pray it to increase iustice to the godly, and to giue sinners pardon. Wherefore the Church of Rome beside the one true God distinguished into three persons, the Father, the Sonne, and the holy Ghost, maketh also many other, and so in truth hath repealed this first commandement.

And they haue verie plainly repealed the seconde commandement, in that they teach it lawfull to make images of the true God, and to worship him in them. For the flat contrary is the verie scope of this commandement: namely, that no Image must be made of the true Iehoua: nor any worship bee performed vnto him in an Image: which appeareth thus. In Deutonomie Moses maketh a large Commentary of this commandement, and this very point he sets downe expressly, saying, take heed to your selues: for ye sawe no image in the day that the Lord spake vnto you in Horeb, out of the midst of the fire: that ye corrupt not your selues, &c. make you a graven image, or representation of any figure, &c. His argument I set downe thus. As God appeared in mount Horeb, so he is to be conceiued and represented: but he appeared in no image in mount Horeb, only his voice was heard: therefore hee is not to be conceiued or represented in any image: but men are to be content, if they may hear his voyce. Againe, that sinne to which the people of Israell were specially giuen, euen that doth the Lord especially forbid: but to this were the people of Israell speciallie giuen, not so much to make images of false gods, as to make images of the true God, and to worship him in them: which I prooue thus.

In the booke of Iudges it is said, that the children of Israell did wickedly in the sight of the Lord, and serued Baalim. Nowe these Baalims, what are they? Surely Idols resembling the true God: as the Prophet Hosea declareth. And at that day saith the Lord, thou shalt call me *Israhel*, &c. shalt call me no more *Baalim*. Heere it appeareth that the Israelites meaning was not to worship a false god, but the true God in Baalim. And Aaron when he made the golden Calf, proclaimed that the next day should be holie day, not of anie false God, but of the Lord that brought them out of Egypt. The Prophet Esay after that he had set forth Gods maiestie very worthilie, he comes in with this conclusion: To

whome

f Dist. 34
can. l. et in
gloss. dist.
32. can.
Presb.

a In officio
par. beate
Marie, ad
Matut.

b Breuiar.
reformat. in sc.
No Exult.
Crucis.

Deut. 4. 15
16.

Iudg. 2. 10

Hof. 2. 17

Exod. 32. 5.

Esa. 40. 18.

whom then will ye liken God? or what similitude wil ye set vp of him? which declareth that the Iewes after the maner of the Gentiles ran a whoring after Idols, that is, Images not only of false Gods, but also of the true God. I conclude therefore as I began, that the Church of Rome, by maintaining Images, hath repealed this commandement.

Neither doth it shew lesse fauor to the third commandement: which also is repealed. First, in that they teach men to giue the glory which is proper to God, to some thing els: it is proper to God after the day of iudgment to be all in all: this they giue to Marie, saying, that *she is all in all*.

It is proper to Christ in respect of other creatures to be a light lightening all that come into the world, yet they pray to Marie to giue light to the blinde. It is proper to Christ to be the redeemer of mankind, and this worke of redemption is ascribed to Marie, whom the Papists call their *hope*, their *joy*, their *medicresse*, a *medicine for the diseased*, a *defence from the enemies*, a *friend in the hour of death*. Againe, they make S. Martin a Priest according to the order of Melchisedech, which is proper to Christ.

Secondly, they hold that the people is to bee barred from the reading of the Scriptures, vnlesse it be in an vnknowne tongue, and so they maintaine ignorance and the prophaning of Gods name, for the preaching of the worde, and therefore also the hearing, learning, reading, searching of it, is the *glorifying of the word*, and so the glorifying of Gods name.

The fourth Commandement is repealed in that they require that their feast dayes should bee kept as solemnly as the Lordes Sabbath: For they must bee kept in *all honour and comelinesse*: and men must *rest from all their labours, from morning to evening*, as on the Sabbath: whereas contrariwise the Lord hath giuen permission to his seruantes to labour the fixe dayes, so be it, on the seuenth they will rest from the workes of their callinges, and doe the workes of the spirit.

They repeale the fift commandement in that they teach that their Cleargy hath an immunity, and therefore is not bound to performe obedience to magistrates, for so they haue decreed, that *Clergymen are to be indged only of Bishops*: and that they are only to reskue them from iniuries. Againe, that the Bishop must not be indged of the secular power: and that the Pope himselfe oweth no subiection to Kings, Princes, Emperours, but hath power to make them, and to put them downe at his pleasure. But Saint Paule for the maintaining of the fift Commandement, bids euerie soule bee subiect to the higher powers: & therefore the Pope with his cleargie (as *Chrysostome* hath expounded it) must be subiect to ciuill Magistrates, vnlesse they will exclude themselves out of the number of men, for Paule speaks to all.

Against the sixt Commandement they haue decreed assyes for murderers, plainly permitting them which seate authoritie, to haue saccie in the lap of their mother the Church. Thus they annihilate Gods commandement, yea and more than this, whiche tends all that they teach but to the very murdering of soules!

For example, saluation by works of grace, is one of their chiefe points. But that man that is perswaded that hee must bee saued by his workes, must also put his trust in them, and he which trusteth to his workes is accursed before God. *For cursed is that man that trusteth in man*, whether it be himselfe or other.

Iere. 17. 5

The seventh Commaundement is repealed diuers wayes. First, in that they maintaine the occasions of Adultery and Fornication: namely, the vowe of single life both in men and women, when as they haue not receiued the gift from God to be continent: which gift when they want, and yet are bound to single life, they must needs breake out into much loosenesse. This sinne made

Mantuan, Palingenius and Petrarch to crie out against the Church of Rome.

Eclog. 3. lib

Againe, some Papists defend the toleration of the Stewes in Rome, for the auoyding of greater euils. And in the Councell of Trent, chastitie and Priestes

4. 5. 9.

marriage are made opposite, so that marriage with them is a filthy thing, although God hath ordained it for the auoyding of fornication in all. Further-

Self. 34. c. 6.

more, that which is most abominable and probues the Church of Rome to bee

an Antichristian Church: they maintaine marriages within the degrees forbid-

den both by the law of nature, & of Gods word. For in the table of consanguini-

tie they which are placed in the transuerse vnequall line cannot marrie, because

they are as Parents & children: yet if they be distar foure degrees on diuers sides

from the common stocke they may marry together by the Canon law. As for

example, the graund vncke may marry his sisters nephewes neece, a thing verie

Greg. cap. 8.

filthy in nature, considering that a man cannot marrie with any honestie his

de con'ang.

sisters child. To go further, by Gods word they which are distant foure degrees

auunculus

in the transuerse equal line, are not forbidden to marry together, as Cousin ger-

maximus

manes. Thus the daughters of Zelophehad were married to their fathers bro-

abnepotis.

thers sons: this example (as I take it) may be a warrant of the lawfulness of this

Num. 36. 11

marriage: Yet the Canon lawe vtterly condemnes this marriage of cousin ger-

manes, & the marriage of their children after the, though they be eight degrees

distant. Thus the Church of Rome doth ouerthwart the Lord: where he giues

libertie, they restraine it; & when he restraineth men, then they giue libertie.

They repeale the eight comandement by their spiritual marchandize in which

they sel those things which are not to be sold, as Crosses to dead men, Images,

prayers, the sound of belles, remission of sins, & the merites by which men may

come to the kingdom of heauē: their shaueling Priests wil do no dutie without

they be fed with money; hence comes the prouerb, No penny no Pater noster.

They teach men to beare false witnesse, and so to sinne against the ninth

commandement, in that they hold that Marie is the Queene of heauen: where-

Reuel. 7. 17.

indeed she is no Queene, but doth continually cast downe her crowne be-

and 5. 10

fore Christ with the rest of the Saints. And a man may as well beare false wit-

nesse in speaking too much as in speaking too little.

In the tenth Commaundement the first motions that goe before consent are

forbidden: otherwise there shall be no difference betweene it and the rest. For

they also are spirituall, and forbid inwarde motions: but the difference is that

they

they forbid only the motions that goe with consent. Now the Papistes say that these motions are no sin properly vnlesse consent follow: and therefore they in expresse words repeale this cominament. For if concupiscence and the fust motions be no sinnes properly, then there need no prohibition of them.

THE FOUETH ARGUMENT.

That religion which is contrary to it selfe, is only a meer inuention of man: the religion of the Church of Rome is quite contrarie to it selfe: therefore it is onlie an inuention of man: which if it bee true, as well a Reprobate as any other, may performe the thinges required in it.

The Proofs.

THe proposition is most true, because it is a priuiledge of Gods worde, and so of the true religion gathered forth of it, to be consonant to it selfe in all pointes: which properly no doctrines nor writings beside can haue. The Assumption may bee made manifest by an induction of particular examples.

I. The Church of Rome sayth, that men are saued by grace: and againe it saith, that men are saued by workes. A flat contradiction. For Paule saith, if election be of grace, it is no more of workes: or els were grace no more grace; but if it be of workes, it is no more grace: for els were work no more workes: Answer is made, that in this place Paule speaketh of workes of nature, which indeed are contrary to grace, but not of workes of regeneration, which are not contrary to grace. This answer is false: for Paule in a like place vnto this opposeth grace and workes of regeneration. Ye are are saued by grace (saith hee) through faith, and that not of your selues, for it is the gift of God, not of workes, least any should boast himself: for we are his workmanship created in Christ Iesus vnto good workes, that we should walke in them. Now let the Church of Rome speake what are the workes of which a man may most of all boast? And what are the workes for the doing of which we must be fashioned anew in Christ Iesus? Assuredly they must be the workes of regeneration, dipped and dyed in the bloud of Christ (as they speake) wherefore it is euident, that Pauls meaning is to conclude, that if we be saued by grace, we cannot bee saued by workes of regeneration.

II. The Church of Rome confuteth and condemneth in Councils, and derideth this doctrin that we teach that men are to be iustified by the imputation of the righteousness of Christ: which righteousness is not in vs but in Christ. And the Rhemists call it a fantastickall iustice, a new no iustice. But herein that Church is contrary to it selfe: for it defendeth workes of supererogation, and workes of satisfaction of one man for another: and their ground is, because the faithfull are all members of one bodie, and haue fellowship one with another, and therefore one may satisfie for another. Hereby it is plaine, that the Church

Rom. 11. 6

Rhem. test.
vpon Rom.
11. 6

Ephes. 2. 9.

Rhem. test.

Rom. 2. 13.

Rhem. test.

Col. 2. 24

Church of Rome most of all defendeth that imputation of righteousness, which most of all it hath oppugned. For when one man satisfieth for another, the worke of one man is imputed to another. But what? shall one man satisfie for another, and shall not Christ by his righteousness satisfie for vs? shall God accept the worke of one man for another, and not accept the righteousness of Christ for vs? Truly there is greater fellowship and coniunction betweene the head and the members, then of the members among themselves: because they are ioyned together by meanes of the head.

III. It holdeth that the *guilt* and *fault* of sinne may be remitted by Christ: and yet the *temporal punishment* of sin be vnremitted: but these are quite contrarie. Paule saith, there is now no condemnation to thē that are in Christ Iesus. Rom. 8. 1.

Yet if a man were punished for his sinne after he were in Christ, and had the fault of sinne remitted, some condemnation should now remaine him. And David sayeth, Blessed is the man to whom the Lord imputeth no sinne: therefore hee to whome the Lord imputeth no sinne, hath not onely the guilt of sin,

but also the punishment of his sinne remitted: otherwise hee could not bee blessed but miserable. And this agreeth not with Gods iustice, when the fault is quite pardoned, and a man is guiltie of no sinne, that then any punishment should be laid on him. And Saint Austine saith, that Christ by taking vpon him the punishment of sin, & not taking vpon him the fault, tooke away both the punishment & the fault. Wherfore this opinion, that Christ hath take away the guilt of sin, ouerthroweth al Satisfactions & purgatorie, because the fault and guilt being taken away, all punishment for sinne is also taken away. Psal. 32. 1.

August. de
verb. Dom.
Ser. 37.

IV. Transubstantiation is a monster, standing on manifold contradictions. First, it maketh Christes body to be in manie places: an euident contradiction. For it is of the nature & essence of a bodie to be in one place only: which I proue thus. A bodie is a magnitude, a magnitude is a continued quantitie, a continued quantitie cannot bee but in one place: therefore a bodie cannot bee but in one place. In this argument the doubt is onely of the last part: which vndoubtedly is most true. For it is called a continued quantitie, because his partes are continued and knit together the one with another by a common terme or bonde, as a line by a poynt, a plane and his parts by a line, a solide by a superficies or plane. Now, these poynts can in no wise bee continued, vnles euerie one of them keepe one onely speciall place. For examples sake: suppose the plane, *a, b, c, d*, to be deuided into three partes, *l, k, l*, by two lines, *e, g*, and *f, h*, which doe both deuide the three parts and continue them the one with the other. Now I say, that euerie one of the partes may bee continued with his next fellowe, it is necessarie that every one of them should haue one speciall and distinct place. That the first place of



H the

Arift. Ca.
teg. cap. de
quant.

the plane, i, may bee continued with, k, it muſt bee ſituated onely there where it is, and no where elſe: for if it ſhall bee ſituate elſewhere, as in the place m, then it cannot bee continued with k. Now then, if the partes muſt of neceſſitie haue their owne particular place onely, then the whole figure a, b, c, d, muſt alſo bee onely in one place. And this is that which the prince of Philoſophers teacheth, that euerie magnitude hath his partes ſited in ſome one place, one by another, ſo that a man may ſay of them, here it is, and there it is not. To conclude therefore, this muſt needs agree to a bodie and to the parts of it to bee in one onely place alone. So that the Church of Rome when it ſaith that Chriſts bodie is in many places: in effect they ſay, that Chriſts bodie is no body: for if it be a bodie, it is onely in one place: & if it be in many places, it is no body. They obieſt that God is omnipotent. True indeede: but there bee ſome things, the dooing of which agreeth not with Gods power, as to make *contradictoria*, things contradictorie to bee both true: of which ſorte theſe are. For, that Chriſts bodie is a true bodie, and that it is in many places at once, are flat contrarie: becauſe (as hath been ſhewed) it is eſſentiall to all magnitudes to bee in one place, and therefore to a bodie. And God cannot take away that which is eſſentiall to a thing, the eſſence remayning whole. 2. Againe, tranſubſtantiation maketh the Accidents of Bread and Wine to remaine without the ſubſtance. Here alſo is another contradiction as impoſſible as the former: for it is a common ſaying in ſchools, *Accidentis eſſe, eſt ineſſe*. It is of the eſſence of an Accident to be in the ſubſtance. Now therefore, if the accidents be, there is alſo the Bread and wine: & if there be no ſubſtance of Bread or wine, neither can there be any accidents. 3. It holdeth, that Bread is turned into the bodie of Chriſt, and therefore it muſt needs hold, that Chriſts bodie is made of Bakers bread, and yet it holdeth and teacheth that Chriſtes bodie is onely made of the ſeede of Marie, quite overthrowing the former Tranſubſtantiation.

Rom. 8. 16.

V. It teacheth, that a man muſt alwaies doubt of his ſaluation: and likewise it teacheth, that in praying wee are to call GOD father, which are things quite contrarie. For who can truly call GOD father, vnleſſe he haue the ſpirit of adoption, and bee aſſured that he is the childe of GOD? For if a man ſhall call God Father, and yet in his heart doubt whether hee bee his Father or not, hee playeth the diſſembling hypocrite: wherefore to doubt of ſaluation, and to ſaye *Our Father &c.* in truth are contrarie.

Can. Tres
ſant. de pe-
na. diſt. 1.
Lumb. lib. 4
diſt. 16.
Can. de quo-
tis. die. pe-
poenit. diſt.
3.

VI. The Church of Rome maketh prayer to be one of the chiefe meanes to ſatiſſie for ſinnes. But prayer indeede is an aſking of pardon for ſinne: Now aſking of pardon and ſatiſfaction for ſinne are contrarie: therefore by the iudgement of the Papiſts, prayer which is a ſatiſfaction is no ſatiſfaction. And indeed let vs conſider what madnes is containd in this popiſh diuinity: the poore begger cometh very hungrie to the rich mans doore to craue his almes: and ſtraightwaies by his begging he will merit and deſerue it. The ſame dooth the Papiſt, he prayeth verie poorely for the thing which he wanteth, yet hee looketh verie proudly to merite no leſſe than the kingdome of heauen by it.

VII.

VII. Doubting of saluation and hope cannot agree together, for hope maketh a man *not to be ashamed*, that is, it neuer disappointeth him of the thing which he looketh for. *And therefore it is called the anchor of the soule both sure and stedfast, which entereth inso that which is within the vail.* So that true hope and the certaine assurance of saluation go together. Rom. 8. 3.
Heb. 6. 19.

VIII. True prayer and iustification by workes cannot stand together. For hee which prayeth truly must be touched inwardly with a liuely feeling of his owne miserie, and of the want of that grace, whereof he standes in need. Now this cannot bee in the heart of that man that looketh to merite the kingdome of heauen by his workes: for hee that can do this may iustly conceiue somewhat of his owne excellencie.

IX. Papists teach, that it is great boldnes to come immediately vnto God without the intercession of Saintes: and therefore they vse to pray to Marie, that shee would pray to Christ to helpe them: yet on the contrarie, when they haue so done, they pray to GOD immediately, that he would receiue the intercession of Marie for them. And thus they are become intercessors between Marie and God. Yea when they offer vp Christ, praying God to accept their giftes and sacrifices, the humble Priest that will not pray to God, but by the mediation of Saintes, is then a mediator between Christ Iesus and God the Father. a Breviar. 1.
& Missa. i.
refer. vbi que

X. It holdeth, that in the Masse the Priest offereth vp Christ to his Father an *vnbloodie sacrifice*. This is a thing impossible: for if Christ in the Masse be sacrificed for sinne, then hee must die and his blood must bee shed, Heb. 9. 22. And in the Scripture these two sayings (Christ is dead, Christ is offered vp in sacrifice) are all one. So then, the Papist when he supposeth that there may be an vnbloodie sacrifice, in effect he saith thus much, There is a sacrifice, which is no sacrifice. And it is not possible that a bloodie sacrifice should be offered in an vnbloodie manner.

XI. In the Canon of the Masse, the Church of Rome prayeth on this wise. We humbly beseech thee most mercifull Father, by Iesus Christ thy sonne and our Lord, that thou wouldest accept these gifts and oblations and these holie Sacrifices, which we thy church offer to thee, &c. where first they offer vp Christ to God the Father in the name of Christ, and so they make Christ to be his own mediator.

Againe, they desire God to blesse and to accept his owne Son: for they offer vp Christ. If they say he needeth now the blessing of his Father, they make Christ a weake and imperfect Christ: if he neede not the blessing of his Father, their praier is needlesse. Also they desire God to accept not one gift or one sacrifice, but in the plurall number, these gifts & sacrifices: whereas they hold that Christs bodie is one onely bodie, and therefore but one sacrifice. And thus they are at variance with themselves.

XII. Papists, in word they say, that they beleue and put their trust in God: yet whereas they looke to bee saued by their workes, they set the confidence of their heartes in truth vpon their owne doings.

^a Rhe. Teſt.
pag. 523.
^b Papa Sy-
ricius. De-
cret. epiſt.
ſeſſ. 24. c. 9.

^c Can. in
preſent. 11.
13. q. 3.

Can. lega.
tur. 4. q. 1.

1 Con. fa-
tendum.
13. q. 2.
2 C. Beati.
2. q. 7.
3 C. de Ca.
pitulis diſt.
10.

4 C. nullus
diſt. 99.
5 C. legi-
mus di. 93.
6 C. legi-
mus. di. 93.
C. Olim.
diſt. 95.
7 C. ver-
bum 6.
magna.
C. Conuer-
timini de
penit. diſt. 1.
8 C. quod
dicit d. 4. 1.
6 C. lumi-
noſa. 18. q.
25.

XIII. They put ſuch holineſſe in Matrimonie, that they make it one of their 7. Sacraments, which ^a conſerre grace to the partakers of them: yet they forbid their Cleargie to marrie, ^b becauſe to liue in marriage is to liue according to the fleſh, and the Councell of Trent oppoſeth marriage and chaſtitie.

XIIII. It teacheth, that ſoules kept in purgatorie, may bee redeemed by Sacrifices and Suffrages. Againſt this, is a Canon of their law taken out of Saint Hierome, ^c We knowe that in this life wee may helpe one another, ei- ther by praiers, or by good counſell: but when wee ſhall come before the iudgment ſeate of Chriſt, neither Iob, nor Daniel, nor Noe, may intreate for any; but euery man is to beare his owne burthen. And according to another Canon going vnder the name of *Gelaſius* Biſhop of Rome. Either there is no Purgatorie, or the ſoules which goe thither, ſhall neuer returne.

XV. And to conclude, the moſt points of their religion are contrarie to their Canons, as by ſearching may appeare in theſe examples.

1 The dead cannot heare the prayers of them which call vpon him.
2 Peter and Paule were two of the chiefe Apoſtles, and it is hard to ſaye, which was aboute the other.

3 Leo the fourth liuing in the yeare 846. acknowledged Lotharius the Em- perour for his Prince.

4 No Biſhope may be called vniuerſall.

5 The Church of Rome hath no more authoritie ouer other Churches, than other Churches ouer it.

6 A Priſt and a Biſhop were in times paſt all one.

7 The Pope hath no power to giue or ſell Pardons.

8 There can be no merite by faſting, or abſtinence from fleſh.

9 The Maſſe is nothing but the forme of diuine ſacrifice.

By this which hath been ſaid, it doth in part appeare, that the religion of the Church of Rome is repugnant to it ſelfe, and it could not ſo bee, if it were from the word of God.

*A Corollarie gathered out of the
former aſſertion.*

1. *A man being indued with no more grace than that which he may obtaine by the religion of the Church of Rome, is ſtill in the ſtate of damnation.*

A. DIALOGVE CONTAINING THE CONFLICTS
betweene Sathan and the Christian.

Sathan.



Vile helhound, thou art my slaue, and my vassall, why then shakest thou off my yoke?

Christian. By nature I was thy vassall, but Christ hath redeemed me.

Sathan. Christ redeemeth no reprobates such as thou art.

Christian. I am no reprobate.

Sathan. Thou art a reprobate, for thou shalt bee condemned.

Christian. Lucifer, to pronounce damnation, belongeth to God alone: thou art no iudge, it is sufficient for thee to be an accuser.

Sathan. Though I cannot cōdemne thee, yet I know God wil' cōdemne thee.

Christian. Yea but GOD will not condemne mee.

Sathan. Go too let vs trie the matter. Is not God a Lord and a King ouer thee? and may he not therefore giue thee a law, to keepe, and punish thee with hell fire, if thou breake it?

Christian. Yes.

Sathan. And hast thou kept the lawe of this thy Lord and King?

Christian. No.

Sathan. Let vs proceed further: Is not the same Lorde also a most righteous iudge? And therefore a most sharpe reuenger of sinne?

Christian. Yestrichly.

Sathan. Why then wilt thou flatter thy selfe thou hypocrite: God cannot winke at thy finnes, except hee should bee vniust. Wherefore there is no remedie, thou art sure to be damned: hell was prouided for thee, and now it gapeth to deuoure thee.

Christian. There is remedie enough to deliuer me from condemnation. For GOD is not onely (as thou affirmest) a Lord and a Iudge, but also a sauing, and a most mercifull Father.

Sathan. But thou firebrand of hel fire, and childe of perdition, looke for no mercie at Gods hands, because thou art a most grievous sinner: for,

1. Originall sin runneth wholly ouer thee, as a lothsome botch or leprosie.
2. Thy minde knoweth not the things that bee of God.
3. In the law of God thou art starke blind, sauing that thou hast a few principles of it to make thee inexcusable.
4. The Gospell is foolishnes and madnes vnto thee: thou makest no better account of it than of thine owne dreame.
5. Thy conscience is corrupt, because it flattereth thee, and excuseth thy sin,

6 Thy memorie keepeth & remembreth nothing, but that which is against Gods word: but things abominable and wicked, it keepeth long.

7 Thy will hath no inclination to that which is good, but only to sinne and wickednes.

8 Thy affections are set onely on wickednes: they are as mightie Giants and Princes in thee, they haue thee at commaundment. Remēber, that for very anger thou hast beene sicke: that the lust of thy flesh hath driuen thee to madnes: forget not thy Atheisme, thy contempt of Gods word, thy inward pride, thy enuie, hatred, malice, thy couetousnes, and infinit other wicked desires, which haue led thee captiue, and made thee outrageous in all kind of naughtines.

9 Thy actuall finnes committed partly in secret, partly in publique, are most filthie and most infinite. Remember how in such a place, at such a time, thou diddest commit fornication: in another place thou diddest steale, &c. God sawe this I warrant thee: yea, all thy finnes are written in his booke: wherefore thou cursed wretch, all hope of mercie is cut off from thee!

Iſa. 1. 18.

Aſa. 1. 23.

38

1 Tim. 7. 15

Pla. 103. 11

12. 13

Iſa. 53. 2. 3.

4. 5.

Christian. But Gods mercie farre exceedeth all these my finnes: and I cannot bee so infinite in sinning, as God is infinite in mercie and pardoning.

Sathan. Darest thou presume to thinke of Gods mercie? why, the least of thy finnes deserueth damnation.

Christian. None of my finnes can feare mee, or dismaye mee. Christ hath borne the full wrath and vengeance of his Father vpon the Crosse, euen for mee, that I might bee deliuered from condemnation, which was due vnto mee.

Sathan. If Gods purpose were not to condemne thee, perswade thy selfe, bee would neuer laye so manie afflictions and crosses on thee, as hee doth. What is this want of good name? this weaknes and sicknesse of the bodie? these terrors of the minde? this dulnes and frowardnes of thy heart? what are all these (I say) and manie other euils, but the beginnings and certaine flashings of the fire of hell?

Christian. Nay, rather my afflictions are lively testimonies of my saluation. For God as a louing Father, partly by them, as with scourges chasteneth my disobedience, and bringeth mee into order: partly conformeth mee vnto my Saviour Christ, and so by little and little, laicth open to mee mine owne finnes, that I maie dislike my selfe and hate them: and maketh mee to renounce the worlde, thy eldest sonne, and stirreth mee vp to call vpon him, and to praye earnestly with groanes and sighes, which I am not able to expresse with any words as I feele them.

Hch. 12. 6. 9

10

1. Pet. 2. 23.

Gen. 4. 2. 23.

1. Cor. 1. 1.

12

Rom. 8. 26.

Sathan. Thy afflictions are heauie, and comfortlesse, therefore they cannot bee arguments of Gods fauour.

Christian. Indeed their nature is to bring griefe and heauines to the soule, but I haue had ioy in the midst of my afflictions, and strength sufficient to beare them, and after them haue been many wayes bettered, which befall to none of the wicked: and for that cause, it is a great perswasion to mee that I shall not bee

Rom. 7. 23.

Rom. 8. 28.

bee

bee damned with the wicked world, but in spite of all thy power, passe from this death to everlasting life.

Sathan. After these thy manifold afflictions, thou must suffer death, which is most terrible, and a verie entrance into hell.

Christian. Death hath lost his sting by Christs death: and vnto mee it shall bee nothing els but a passage vnto everlasting life.

Sathan. Admit thou shalt bee deliuered from hell by Christ, what will this auail thee, considering that thou shalt neuer come to the kingdome of heaven? for Christs death onely deliuereth thee from death eternall, it cannot aduance thee to everlasting life.

Christian. I am nowe at this time a member of Christs kingdome, and after this life shall raigne with him for ever in his everlasting kingdome.

Sathan. Thou neuer didst fulfill the lawe, therefore thou canst not come into the kingdome of heaven. Rom. 5.
v. 3-4

Christian. Christ hath perfectly fulfilled every part of the lawe for mee: and by this his obedience imputed vnto mee, I my selfe doe keepe the lawe.

Sathan. Bee it so, for all this, thou art farre enough from the kingdome of heaven, into which no vncleane thing shall ever enter: then, although that Christ hath suffered death, and fulfilled the lawe for thee; yet thou art in parte vncleane: thy cursed nature and the seedes of sin are yet remaining in thee.

Christian. Christ in the virgins wombe was perfectly sanctified by the holie Ghost: and this perfect holines of his humane nature is imputed to mee: even as Iacob put on Elsaus garments to get his fathers blessing: so I haue put on the righteousness of Christ, as a long white robe couering my sinnes, and making mee appeare perfectly righteous, even before Gods iudgement seate. Rom. 2. 9.
Ioh. 16. 19.

Sathan. Indeepe God hath made promise vnto mankinde of all these mercies and benefites in Christ: but the condition of this promise is faith, which thou wantest, and therefore canst not make any account, that Christs sufferings, Christs fulfilling of the lawe, Christs perfect holines, canne doe thee any good. Ioh. 14. 15.

Christian. I haue true sauing faith.

THE CONFLICTS OF SATHAN WITH THE strong Christian.

Sathan.

THou saiest that thou hast true faith, but I shall sift thee and disproue thee.

Christian. The gates of hell shall neuer preuaile against my faith, do what thou canst.

Sathan. Tell me then, dost thou thinke that all the world shall be saved?

Christian. No.

Sathan. What, shall some bee saued, and some condemned?

Christian. So sayth the word of God.

Sathan. Thou then art perswaded that God is true even in his merciful promises, and that hee will saue some men, as Peter and Paule, and Dauid, &c. and this is the onely beleefe, by which thou wilt bee saued.

Christian. Nay, this I beleefe, and more too, that I particularly am in the number of those men which shall bee saued by the merit of Christs death and passion: and this is the beleefe that saueth mee.

Sathan. It may be thou art perswaded that God is able to saue thee: but that GOD will saue thee, that is, that hee hath determined to aduance this thy body, and thisthy soule into his kingdome, and that hee is most willing to performe it in his good time: herein thou wauereest and doubtest.

Christian. Nay Sathan, I in mine owne heart am fully perswaded, that I shall bee saued, and that Christ is specially my redeemer: and (O Lord) for Christs sake, helpe thou my doubting and vnbeleefe.

Sathan. This thy full perswasion is onely a phantasie, and a strong imagination of thine owne head: it goeth not with thee as thou thinkest.

Christian. It is no imagination, but truth which I speake: For me thinks I am as certaine of my saluation as though my name were registred in the Scriptures (as Dauids and Pauls are) to bee an elect vessell of God: and this is the testimonie of the holy spirit of Iesus Christ, assuring me inwardly of my adoption, and making me with boldnesse & confidence in Christ, to pray vnto God the Father.

Sathan. Still thou dreamest and imaginest, thou louest and likest thy selfe, and therefore thou thinkest the best of thy selfe.

Christian. Yea, but God of his goodnesse hath brought forth such tokens of faith in me, that I cannot bee deceived.

Act. 13. 9.
1. Thes. 1. 3.

I. I am displeased with my selfe for my manifolde siones, in which sometime I haue delighted and bathed my selfe, Rom. 7. 15. 24.

II. I purpose neuer to commit them againe, if God giue me strength, as I trust hee will.

III. I haue a very great desire to be doing those things which God comādeth.

IV. Those that be the children of God: if I doe but heare of them, I loue them with my heart, and wish vnto them as to my selfe. 1. Iohn. 3. 14.

V. My heart leapeth for gladnes, when I heare of the preaching of the word.

VI. I long to see the comming of Christ Iesus, that an end may be made of sinning, and of displeasing God. Apoc. 22. 20.

VII. I feele in my heart the fruites of the spirit, ioy, loue, peace, gentlenes, meeknes, patience, temperance: the works of the flesh I abhorre them, fornication, adulterie, vncleanenes, wantonnes, Idolatrie, strife, enuie, anger, drunkennes bibbing and quaffing, and all such like. Galat. 5. 19. 20. 22.

All these cannot proceed from thee Sathan, or from my flesh, but onely from

from faith which is wrought in mee by Gods holie spirit.

Sathan. If this were so, God would neuer suffer thee to sinne as thou doest.

Christian. I shall sinne as long as I live in this world, I am sure of it; because I am taught to aske remission of my sinnes continually. But the manner of my sinning now is otherwaies than it hath been in times past. I haue sinned heretofore with full purpose and consent of will; but now doubtles, I doe not. Before I commit any sinne, I doe not goe to the practising of it with deliberation, as the carnall man doth, who taketh care to fulfill the lustes of the flesh: but if I doe it, it is flat beside my mind & purpose: In the doing of anie sinne, I would not doe it, my heart is against it, & I hate it, & yet by the tyrannie of my flesh being overcome I doe it: afterward, when it is committed, I am grieved and displeased at my selfe, and doe earnestly with teares aske at Gods hands forgiveness of the same sinne.

Sathan. Indeed, this is verie true in the children of God: but thou art sold vnder sin & with great displeasure doest commit sinne, and lovest it with thy whole heart: otherwise, thou wouldest not fall to sinne againe after repentance, and commit euen one and the same sin, so often as thou doest. Thou hypocrite, this thy behaviour turneth all the fauour of God from thee.

Christian. Indeed it is dangerous to fall againe into the same sinne after repentance: yet it is the order of the Prophets to call men to repentance which haue fallen from the feare of God, & from the repentance which they professed: and God in thus calling them, putteth them in hope of obtaining mercie. And the lawe had sacrifices offered euerie daie for the sinnes of all the people, and for particular men, both for their ignorances, and their voluntarie sins: which signifieth, that God is readie to forgieue the sinnes of his children though they sin often. Abrahā twice lied and swore that Sara was not his wife. Ioseph swore twice by the life of Pharaos. Dauid committed adulterie often, because he tooke vnto him Bathsheba, Vriahs wife, and also kept fixe wiues, and ten Concubines. Gods will is, that men forgieue till seuentie seven times: and therefore he wil shew much more mercie. And for my part, so oft as I shal fall into the same sinne, so oft I shall haue Christ my aduocate and intercessour to the father for me, who will not damne me for the infirmitie which he findeth in me, I will abstaine from externall iniquitie, and I will not make my members seruants vnto sin: & so long I trust my imperfections shall haue no power to damne me: for Christs perfection is reputed to be mine by faith, which I haue in his blood: God is not displeased, if my bodie be sicke & subiect to diseases: no more is hee displeased at the disease and sicknes of the soule. A natural father will not slay the bodye of his Childe, when hee is sicke, and abhorreth comfortable meates: and my heauenlie father will not condemne my soule, although through the infirmitie of faith, & the weakenes of the spirit, I commit sin, & oft loath his heauenlie word, the foode of my soule. Nay, (which is a strange thing) I know it by experience, that God hath turned my filthie sinnes to my great profite, and

to the amendment of my life: like as the good Physitian, of rancke poyson is able to make a soueraigne medicine to preserve life.

Sathan. Well, be it, that now thou art in the state of grace, yet thou shalt not continue so: but shalt before death depart from Christ.

Christian. I know I am a member of Christs mystical bodie: I feele in my selfe the heauely power, & vertue of my head Christ Iesus: & for this cause I cannot perish, but shall continue for ever, & raigne in heauen after this life with him.

THE CONFLICTS OF SATHAN WITH THE weake Christian.

Sathan.

THY minde is full of ignorance and blindnes, thy heart is full of obstinacie, rebellion, and frowardnes against GOD: thou art wholly vnfix for any good worke: wherefore, thou hast no faith, neither canst thou bee iustified, and accepted before God.

Christian. If I haue but one drop of the grace of God, and if my faith be no
Mat. 27. 26. more than a little graine of Mustard seede, it is sufficient for mee: God requir-
eth not perfect faith, but true faith.

Sathan. Yea, but thou hast no faith at all.

Christian. I haue had faith.

Sathan. Thou neuer hadst true faith: for in time past, when according to thine opinion thou didst beleue, then thou hadst nothing but a shadowe of faith and a foolish imagination, which all hypocrites haue.

Ps. 77. 5.

Christian. I will put my trust in GOD for ever, and his former mercies shewed me heretofore strengthen mee now in this my weaknes.

- 1 He created mee when I was nothing.
- 2 He created me a man, whē he might haue made me an vgly Toade.
- 3 He made me of comely bodie, and of good discretion, whereas he might haue made me vgly, and deformed, frantick and mad.
- 4 I was borne in the daies of knowledge, when I might haue beene borne in the time of ignorance and superstition.
- 5 I was borne of Christian parents, but GOD might haue given me either Turkes or Iewes, or some other sauage people for my parents.
- 6 I might haue perished in my mothers wombe, but he hath preserved me, and prouided for mee by his prouidence euen vnto this houre.
- 7 Soone after my birth, God might haue cast mee into hell, but contrariwise I was baptized, and so receiued the seale of his blessed covenant.
- 8 I haue had by Gods goodnes some sorrow for my sinnes past, and haue called on him, in hope and confidence that he would heare me.
- 9 God might haue concealed his word from me, but I haue heard the plenti-
ful

full preaching of it: I vnderstand it, and haue receiued comfort by it.

10 Lastly, at this time God might powre his full wrath on mee: which hee doth not, but mercifully maketh me to feelee mine owne wantes, that I might be humbled, and giue all glorie vnto him for his blessings. Wherefore, there is no cause why I should bee disquieted: but I will trust still in the Lord, and depend on him, as I haue done.

Sathan. Thou feelest no grace of the holie Ghost in thee, nor any true tokens of faith, but thou hast a liuely sense of the rebellion of thy heart, and of thy lewd and wretched conuersation: therefore thou canst not put any confidence in Christs death and sufferings.

Christian. Yet I will hope against all hope, and although, according to mine owne sense and feeling, I want faith: yet I will beleue in Iesus Christ, and trust to be saued by him. Psa. 73.23.
2. Cor. 5.21.

Sathan. Though the children of God haue been in many perplexities, yet neuer anie of them haue bene in this case, in which thou art at this present.

Christian. Herein thou prouest thy self to be a lying spirit: for the Prophet Dauid saith of himselfe, that hee was foolish, and as a beast before God: and yet hee euen then trusted in God. And Paul was so ledde captiue of sinne, that hee was not able to doe the good hee would, but did the euill which hee hated: and so in great pensiuenesse of heart, desired to be deliuered from this world, that hee might bee disburdened of his corrupt flesh. Psa. 73.22.
23
Ro. 7.12,24

Sathan. Thou miserable wretch, dost thou feelee thy selfe gracelesse, and wilt thou beare the face of a Christian? and by thy hypocrisie offend God? as thou art, so shew thy selfe to the world.

Christian. Auaide *Sathan*, Christ hath vanquished, and overcome thee for my cause, that I might also triumph ouer thee. I am no hypocrite: for where as I haue had heretofore some testimonie of my faith, at this time I am lesse moued, though faith seeme to bee absent: like as a man maye seeme to be dead, both in his owne sense, and by the iudgement of the Phisition, and yet maye haue life in him: so faith maye bee, though alwaies it doe not appeare.

Sathan. But thou art a man starke dead in sinne, God hath now quite forsaken thee: hee hath left thee vnto me to be ruled: he hath giuen mee power ouer thee, to bring thee to damnation: hee will not haue thee to trust in him any longer.

Christian. Strengthen mee good Lorde; remember thy mercifull promises, that thou wilt reuiue the humble, and giue life to them that are of a contrite heart. Isa. 57.15.

Sathan. These promises concerne not thee, which hast no humble and contrite, but a froward, and a rebellious heart.

Christian. Good Lorde forget not thy former mercies: giue an issue to these temptations of mine enemie *Sathan*. And you my brethren, which know my estate, praye for mee, that God would turne his fauorable countenance towards.

Ica. 2. 5. 16 ¹owards mee: for this I knowe, that the prayer of the righteous anayleth much,
²it bee seruene.

HOWE A MAN SHOVL D APPLIE ARIGHT the worde of God to his owne soule.

I.



Very Christian containeth in himselfe two natures, flat contrarie the one to the other, the flesh and the spirit: and that hee maye become a perfect man in Christ Iesus, his earnest indeuour must bee, to tame, and subdue the flesh, and to strengthen & confirme the spirit.

II

Answerable to these two natures, are the two parts of Gods worde. First, the Lawe, because it is the ministerie of death, it fidly serueth for the taming and mastering of the rebellious flesh: and the Gospell containing the bountifull promises of GOD in Christ, is as oyle, to power into our wounds, and as the water of life, to quench our thirstie soules; and it fidly serueth for the strengthening of the spirit.

III

Rom. 8. 16
 Pic. 28. 14.

Well then, art thou secure? Art thou prone to euill? Feelest thou that thy rebellious flesh carrieth thee captiue vnto sinne? Looke nowe onely vpon the lawe of GOD, apply it to thy selfe, examine thy thoughts, thy words, thy deeds by it: pray vnto GOD, that hee would giue thee the spirit of feare, that the lawe may in some measure humble and terrifie thee: for (as Salomon saith) blessed is the man that searcheth alwaies, but cursed is hee that hardeneth his heart.

IV

Din. 7. 20.
 Ier. 17. 1.
 D. 11. 32. 3

In the Lawe, these are most effectfull meditations to humble and bridle the flesh, which follow. First, meditate on the greatnes of thy finnes, and of their infinite number: and if it maie bee, gather them into a Catalogue, set it before thee: and looke vnto it, that thou thinke no sinne to bee a small sinne, no not the bare thoughts and motions of thy heart. Often with diligence consider the strange iudgements of GOD vpon men, for their finnes, which thou shalt finde, partly in the Scriptures, partly by daily experience. Doublesse thou must thinke, that euerie iudgement of GOD, is a sermon of repentance. Thinke oft on the fearefull curse of the lawe due vnto thee, if thou shouldest sinne neuer but once in all thy life, and that neuer so little: Remember, that whensoever thou committest a sinne, GOD is present, and his holie Angels, and that hee is an eye-witnes, that hee taketh a note of thy sinne, and registreth it in a booke. Thinke daylye of thy ende: and knowe that GOD maye strike thee with sodaine death euerye moment: and that, if then thou haue not repented before that tyme, there is no hope
 of

ofsaluation. Thinke on the sodaine comming of our Saviour Christ to iudge-
ment, let it moue thee continually to watch and pray. If these will not moue
thee, thinke on this, that no creature in heauen or in earth, was able to pacifie
the wrath of GOD for thy finnes: but his owne Sonne must come downe from
heauen, out of his Fathers bosome, and must beare the curse of the lawe, euen
the full wrath of his Father, for thee.

V. When by these meanes thou art feared, and thy minde is disquieted in re-
spect of Gods iudgement for thy sinne: haue recourse to the promises of mer-
cie contained in the old and new Testament. Is thy conscience stung with
sinne? And doth the lawe make thee feele it? With all speede runne to the bra-
sen serpent Christ Iesus, looke on him with the eye of faith, and presently thou
shalt bee healed of thy sting or wound.

Ioh. 1. 14.

VI. When thou doest meditate on the promises of the Gospell: diligently con-
sider these benefits, which thou enioyest by Christ. Through Adam, thou art
condemned to hel: by Christ thou art deliuered from it. Through Adam, thou
hast transgressed the whole lawe: in Christ thou hast fulfilled it. Through Adam,
thou art before God a vile, and a loathsome sinner: through Christ thou doest
appeare glorious in his eyes. By Adam euery little crosse is the punishment of
thy sinne, and a token of Gods wrath: by Christ, the greatest crosses are easie,
profitable, and tokens of Gods mercie. By Adam, thou diddest leese all things:
in Christ all things are restored to thee againe. By Adam, thou art dead; by
Christ, thou art quickned, and made aliue againe. By Adam thou art a slaue of
the diuell, and the child of wrath: but by Christ, thou art the childe of God. In
Adam, thou art worse then a Toade, and more detestable before God: but by
Christ, thou art aboue the Angels. For thou art ioyned vnto him, and made
bone of his bone, mystically. Through Adam, sin & Sathan haue ruled in thee,
and led thee captiue: by Christ, the spirit of God dwelleth in thee plenteously.
By Adam, came death to thee, and it is an entrance to hell: by Christ, though
death remaine, yet it is onely a passage vnto life. Lastly, in Adam, thou art
poore, and blind, and miserable: in Christ, thou art rich and glorious; thou art
a King of heauen and earth, fellow heire with him, and shalt as sure be partaker
of it, as he is euen now. Adam, when hee must needes taste of the fruite, which
GOD had forbidden him, he hath made vs all to rue it, euen till this day: but
here thou seest the fruites that grow, not in the earthly Paradise, but on the tree
of life, which is within the heauely Hierusalem. Feare no danger, be bold in Christ
to eate of the fruite, as GOD hath commanded thee: it wil quicken thee, and
reuiue thee being dead: thou canst not doe Sathan a worse displeasure, than to
feede on the godly fruite of this tree, and to sinell on the sweet leaues, which
it beareth continually, that giue such a refreshing sauour.

Apoc. 22. 2.

VII. Most men now a dayes, are secure and cold in the profession of the Gospell;
though

though they haue the plentiful preaching of it. And the reason is, because they feele not in themselves the vertue and mightie operation of Gods word, to re-
 nue them: and they cannot feele it, because they doe not applie the word a-
 right vnto their owne soules. Playsters, except they bee applied in order and
 time, and bee laid vpon the wound, though they bee neuer so good, yet they
 cannot heale: and so it is with the word of God, and the partes of it, which
 except they bee vsed in order and time conuenient, will not humble and reuiue
 vs, as their vertue is.

VIII.

The common Christian euerie where is faultie in this thing. Whereas hee
 loueth himselfe, and wisheth all good that may bee to himselfe, hee doth vsual-
 ly apply vnto his owne soule the Gospell alone neuer regarding the lawe, or
 searching out his sinnes by it. Tell him what yee will, his song is this: God is
 mercifull, God is mercifull. By this meanes it commeth to passe, that hee
 leaeth a secure life, and maketh no conscience of couetousnes, of vsurie, of de-
 ceit in his trade, of lying, of swearing, of fornication, wantonnes, intempe-
 tancie in bibbing and quaffing, &c. But he playeth the vnskillfull Chirurgeon,
 hee vsith healing plaisters, before his poysoned and cankered nature haue felt the
 power and paine of a Corasue. And it will neuer bee well with him, vntill he
 take a new course.

IX.

On the contrarie part, many good Christians leaue to applie the com-
 fort of the Gospell to themselves, and onely haue regard to their owne sinnes,
 and Gods infinite vengeance. And euen when Sathan accuseth them, they wil
 not sticke to giue eare to Sathan, and also accuse themselves: and so they
 are brought into fearefull terrors, and often drawe netre to desperation.

X.

There is a third sort called Sectaries, who addict themselves to the opinion
 of some man. These commonly neuer applie the law or the Gospell to them-
 selves, but their whole meditation is chiefly in the opinions of him whome
 they follow. As they that followe *Luther*, few of them followe his Christian
 life: they regard not that: but about consubstantiation and vbiquity, about I-
 mages and such like trumperie, they infinitely trouble themselves, and all Eu-
 rope too.

And in England there is a schismaticall and vndiscret companie, that would
 seeme to crye out for discipline, their whole talke is of it, and yet they neither
 knowe it, nor will bee reformed by it, and yet they are enemies to it: as for
 the lawe of God, and the promises of the Gospell, they litle regarde: they
 maintaine ylle sinnes in refusing to heare the reading or the preaching of the
 word: and this is great contempt of Gods benefites and vnthankfulnesse to
 him. They are full of pride, thinking themselves to bee ful, when they are emp-
 tie: to haue all knowledge when they are ignorant, and had need to be catechi-
 zed: the poyson of Aspes is vnder their lippes; they refuse not to speake euill of
 the

the blessed seruants of GOD. Well, doe they aboue all things seeke the kingdome of GOD? then let them bee sincere seekers of it: which they shall doe, if in seeking Christs kingdome they seeke the righteousness thereof: vnto which they can neuer come but by the applying of the threatnings of the lawe, and the comforts of the Gospel to their owne consciences. But whereas they seeke the one and not the other, they giue all men to vnderstand with what spirit they speake.

CONSOLATIONS FOR THE TROVBLED

consciencs of repentant Sinners.

Sinner.



Ood sir, I knowe *a the Lord hath giuen you the a Efa. 50. 4.*
tongue of the learned, to be able to minister a worde in
time to him that is wearie: therefore I praye you
helpe me in my miserie.

Minister. Ah my good brother what is the mat-
ter with you? and what ayle you?

Sinner. I liued a long time, the Lorde hee know-
eth it, after the manner of the world, in all the lustes
of my filthie flesh, and then I was neuer troubled:
but it hath pleased GOD of his mercie to touch my heart, and to send his
owne sonne that good shepheard Iesus Christ, to fetch me home to his owne
fold, euen vpon his owne neck: and since that time it is a wonder to see how my
poore heart hath been troubled: my corruption so boyles in me and Sathan wil
neuer let mee alone.

Minister. Your case is a blessed case: for not to bee troubled of Sathan, is to
bee possessed of him: that is, to bee held captiue vnder *b the power of darknes,* *b Coloss. 1.*
and to bee a slaue and vassall of Sathan: *for c as long as the strong man keeps* *c Lu. 11. 24.*
the hold, all things are in peace: Contrariwise he that hath receiued any sparkle
of true faith, shall see *d the gates of hell,* that is, the Diuell and all his Angels
d Math. 16.
in their full strength, to stand vp against him, & to fight with an endles hatred
for his finall confusion. *18*

Sinner. But this my trouble of mind, hath made me oftentimes feare lest
God would reiect me, and vtterly deprime me of the kingdome of heauen.

Minister. But there is no cause why it should so doe. For how should hea-
uen bee your resting place, if on earth you were not troubled? how could God
wipe away your teares from your eyes in heauē, if on earth you shead them not?
You would bee free from miseries, you looke for heauen vpon earth. But if you
wil goe to heauen, the right way is to sayle by hell. If you wil sit at Christs table
in his kingdome, you must bee with him in his temptations. You are as Gods
come, you must therefore goe vnder the flaile, the sanne, the millstone, and
the

Bradford.

the ouch, before you can be Gods bread. You are one of Christes Lambes, looke therefore to bee fleeced, and to haue the bloudie knife at your throte all the daye long. If you were a market sheepe bought to bee solde, you should bee stalled and kept in a fat pasture: but you are for Gods owne occupying, therefore you must pasture on the bare common, abiding stormes, tempestes, Satrans snatches, the worlds woundes, contempt of conscience, & frettes of the flesh. But in this your miserie I will bee a *Simon* vnto you, to helpe you to carrie your crosse, so be it you will reueale your mind vnto me.

Christian. I will do it willingly: my temptations are either against my faith in Christ, or against repentance for my finnes.

Minister. What is your temptation as touching faith?

Christian. Ah, woe is mee, I am much afraid lest I haue no faith in Christ my Saviour.

Minister. What cansteth this feare?

Christian. Diuers things.

Minister. What is one?

Christian. I am troubled with manie doubtings of my saluation: and so it comes into my minde to thinke, that by my incredulitie I should quite cut off my selfe from the fauoure of God.

Minister. But you must knowe this one thing, that he that neuer doubted of his saluation neuer beleeued, and that hee which beleueth in truth, feeleth many doubtings and wauerings, even as the sound man feelles many grudgings of diseases, which if he had not health he could not feele.

Christian. But you neuer knewe anie that hauing true faith doubted of their saluation.

Minister. What will you then say of the man that saide, *Lord I beleue, Lord help my vnbelefe?* And of Dauid who made his moane after this manner: *Is his mercy clean gone for ever? Doth his promise faile for evermore? Hath God forgottē to be mercifull? Hath he shut vp his tender mercie in displeasure? Yea he goeth on further, as a man in despaire. And I said: this is my death. Heereby it is manifest, that a man indued with true faith may haue not onely assaultes of doubting, but of desperation. This further appeareth in that he saith in another place, Why art thou cast downe my soule? Why art thou disquieted within mee? Waite on God, for I wil yet giue thanks, he is my present help & my God. And in verie truth you may perswade your selfe that they are but vnreasonable men, that say they haue long beleeued in Christ without anye doubting of their saluation.*

Christian. But Dauid had more in him then I haue, for he thinkes there is nothing in this wicked heart of mine, but rebellion against GOD, nothing but doubting of his mercie.

Minister. Let me knowe but one thing of you: these doubtings which you feele, doe you like them? or doe you take any pleasure in them? and doe you cherish them?

Christian

e Mar. 9. 24.

Psalm. 77.

vet. 9. 10.

f 11.

g Psalm. 42.

11.

* 2. The. 3. 2

Christian. Nay, nay, they appeare very vile in mine eyes, and I doe abhorre them from my heart: and I would faine beleuee,

Minister. In man we must consider his estate by nature, and his estate by grace. In the first, hee and his flesh are all one; for they are *as man and wife*; Rom. 7. 5 therefore one is accessarie to the doinges of the other. When the flesh sinneth the man also sinneth, that is in subiection to the flesh; yea when the flesh perisheth, the man likewise perisheth, being in this estate, with the flesh: a louing couple they are, they liue and die together. But in the estate of grace, though a man haue the flesh in him, yet hee and his flesh are diuorced asunder. This diuorcement is made, when a man begins to dislike and to hate his flesh, and the euill suites of it: this separation being made, they are no more one, but twaine, Rom. 7. 17. and the one hath nothing to do with the other. In this case though the flesh beget sin, and perish therefore, yet the Christian man shall not incurre damnation for it. To come more neere the matter; you say the flesh begets in you waue- Rom. 8. 1 rings, doubtings & distrustings: what then? it troubleth you, but feare not, remember your estate; you are diuorced from the flesh; & you are new married vnto Christ: if these sinnes bee layd at your doore, account them not as your children, but renounce them as Bastards: say with Paule, I doubt indeede, but I hate my doubtings, and I am no cause of these, but the flesh in me which shall perish when I shall be saued by Christ.

Christian. This which you haue said doth in part content mee: one thing more I pray you shew me concerning this point: namelie how I may be able to ouercome these doubtings.

Minist. For the suppressing of doubtings, you are to vse three meditations.

The first, that it is Gods commandement that you should beleuee in Christ: 1. Joh. 3. 23. So S. Iohn sayth, *This is his commandement that wee beleuee in the name of his sonne Iesue Christ.* Thou shalt not steale is Gods commandement, and you are loth to breake it; least you should displease God and pull his curse vpon your head. This also is Gods commandement, thou shalt beleuee in Christ, and therefore you must take heed of the breach of it: least by doubting and waue- ring you bring the curse vpon you. Secondly, you must consider that the promises of saluation in Christ are generall, or at the least indefinite excluding no particular man: as in one for all may appeare, *God so loved the world that hee gave his only begotten sonne, that whosoever beleueth in him should not perish but haue euermore life.* Now then, so often as you shall doubt of Gods mercie, you exclude your own self from the promise of God, whereas he excludeth you not. And as when a Prince giues a pardon to all theeues, euery one can apply the same vnto himselfe, though his name bee not set downe in the pardon: So the King of kings hath giuen a generall pardon for free remission of sinnes, to the that will receiue it. Beleuee therefore that God is true in his promise, doubt not of your own saluation, challenge the pardon to your selfe. Indeed your name is not set downe, or written in the promise of grace; yet let not any illusion of Satan, or the consideration of your own vnworthinesse exclude you from this

a Rom. 4.18

free mercie of God : which he also hath offered to you particularly, first in Baptisme, then after in the Lords Supper : and therefore you are not to wauer in the applying of it to your selfe. Thirdly, you are to consider that by doubting and despairing you offend God as much almost as by any other sin. *You do not a-
bane hope beleue under hope as you should do.* Secondly, you rob God of his glorie, in that you make his infinit mercy to be lesse than your finnes. Thirdly, you make him a lyer, who hath made such a promise vnto you. And to these three meditations adde this practise. When your heart is toyled with vnbeleefe and doubtings, then in all haste draw your selfe into some secret place, humble your selfe before God, poure out your heart before him : desire him of his endlesse mercie to work faith, and to suppress your vnbeleefe, and you shall see *That the Lord ouer all is rich vnto all that call vpon his name.*

b Ro. 10.12.

Christian. The Lord reward you for your kindnesse: I wil heerafter doe my endeavour to practise this your counsel. Now I will make bold to shew another that makes me to feare least I haue no faith. *And it is, because I do not feele the assurance of the forgiveness of my finnes.*

H. b. 11.1

Rom. 3.23.

Minister. Faith standeth not in the feeling of Gods mercie, but in the apprehending of it, which apprehending may be when there is no feeling; for faith is of inuisible things, and when a man once cometh to enioy the thing beleueed, then he ceaseth to beleue. And this appeareth in Iobs example, when he sayth, *(Loe, though he slay me, yet wil I trust in him, and I will reprove my wayes in his sight : he shall be my salvation also: for the hypocrite shall not come before him)* he declareth his faith: yet when he saith presently afterward, *Wherefore hidest thou thy face, and takest me for thine enemy?* hee declareth the want of that feeling which you speake of.

Christian. Yet euery true beleueer feelles the assurance of faith : otherwise Paul wold not haue said, *Prooue your selues whether you are in the faith or not.*

Minister. Indeed sometimes he doth, but at some other times he doth not: as namely at that same time when God first calleth him, and in the time of temptation.

Christian. What a case am I in then? I neuer felt this assurance : only this I feel that I am a most rebellious wretch, abounding euery with a whole sea of iniquities : me thinks I am more vgly in the sight of God, than any toad can be in my sight. O then what shall I doe? let me heare some word of comfort from thy mouth thou man of God.

Minister. Tell me one thing plainelie : you say you feele no assurance of Gods mercie?

Christian. No indeed.

Minister. But doe you desire with all your heart to feele it?

Christian. I doe indeed.

Minister. Then doubt not, you shall feele it.

Christian. O blessed be the Lord, if this be true.

Minister. Why, it is most true. *For the man that would haue any grace of God,*

God tending to saluation, if he doe truly desire it, he shall haue it: for so Christ hath promised, *I will giue to him that is a thirst of the well of the water of life freely.* Whereby I gather that if any want the water of life, hauing an appetite after it, he shall haue enough of it: and therefore feare you not; onlie vse the meanes which God hath appointed to attaine faith by, as earnest praier, reuerent hearing of Gods word, & receiuing of the Sacraments: and then you shall see this thing verified in yourselfe.

Christian. All this which you say I find in my selfe by the mercy of God: my heart longeth after that grace of God which I want. I know I doe hunger after the kingdome of heauen and the righteousness thereof: and further though I want the feeling of Gods mercie, yet I can pray for it from the very roote of my heart.

Minister. Be carefull to giue honour to God for that you haue receiued already. For these things are the motions of the spirit of God dwelling in you. c Phil. 1. 6

And I am perswaded of this same thing, that God which hath begun this good worke in you will perfect the same vntill the day of Iesus Christ.

Christian. The third thing that troubles mee, is this: I haue long prayed for many graces of God, & yet I haue not receiued them, whereby it comes oft to my mind, that God loues me not, that I am none of his child, and therefore that I haue no faith.

Minister. You are in no other case then Dauid himself, who made the same Psalm complaint: *I am weary of crying, my throat is dry, mine eyes faile, whiles I waite for my God.*

Christian. But Dauid neuer prayed so manie yeares without receiuing an answer as I haue done.

Minister. Good Zacharie waited longer on the Lord, before hee granted his request, than euer you did: it is like he prayed for a child in his younger years, yet his praier was not heard before he was old. And further, you must note that the Lord may heare the praiers of his seruants, and yet they be altogether ignorant of it: For the manner that God vseth in granting their requests is not alwaies knowne; as may appeare in the example of our Sauiour Christ, *Who in the dayes of his flesh, did offer up prayers and supplications with strong crying and teares, vnto him that was able to saue him from death, and was also heard in that which he feared.* And yet we know that he was not freed from that cursed death, but must needs suffer it. How then was he heard? On this manner: he was strengthened to beare the death, hee had an Angell to comfort him, hee was afterward freed from the sorrowes of death: And so it is with the rest of Christs body, as it was with the head. Some being in want pray for temporall blessings: God keepes them in this want, and yet hee heares their pray-ers, in giuing them patience to abide that want. Some being in wealth and aboundance pray for the continuing of it, if it bee the will of God. The Lord flings them into a perpetuall misery, and yet he heares their praiers, by giuing them blessednes in the life to come. You pray for the increase of faith

and repentance; and such like graces: you feele no increase after long prayer: yet the mercifull God hath no doubt heard your prayer, in that by delaying to performe your request; hee hath stirred vp in you the spirit of prayer, hee hath humbled you, and made you feele your owne wants; the better to depende on his mercy, for the beginning and increasing of euerie spirituall grace.

Christian. The fourth thing that troubles me, is that I cannot feele faith purifie my heart, and to worke by loue in bringing forth liuely fruits.

Minister. If this be so continuallie, that faith brings forth no fruit it is very dangerous and argueth a plaine want of faith, yet for a certaine time it may be so: faith hath not onely a spring time and a summer season, but also a *winter when it beareth no fruit.* And there is many a true Christian like the *bruised reed*, that is ouerturned with euery blast of wind: and like the flaxe that hath fire in it, which by reason of weaknes, giues neither heat nor light, but onely a smoke.

Cant. 2. 11.

Esa 42. 2.

Christian. Thus much shall suffice for my first temptation, wherein I take my selfe satisfied: now if you please, I will be glad to rehearse the second.

Minister. I am content, let vs heare it.

Christian. I am afraid, least I haue not truly repented, and therefore that all my profession is only in hypocrisie.

Minister. What moueth you to thinke so?

Christian. Two causes especially, the first is, they which repent leaue off to sinne. But I am a miserable sinner, I do continually displease God by my euill thoughts, words and deeds.

*Rom. 5. 20

Minister. You need not feare, *For where sinne aboundeth (that is, the knowledge and feeling of sinne) there grace aboundeth much more.*

Christian. I find not this in my selfe.

Minister. But yet you find thus much in your selfe: those corruptions which you feele, and those sinnes that you commit, you hate them, you are displeased with your selfe for them, and you endeouour your selfe to leaue them.

Christian. Yea that I doe with all my heart.

Rom. 8. 5.
eum. 8. 1

Minister. Then how miserable soeuer you feele your selfe by reason of the masse of your sinne, yet you are not subiect to condemnation, *but shall most certainly escape the same.* Take this for a most certaine trueth, that the man that hates and dislikes his sinnes, both before and after hee hath done them, shall neuer be damned for them.

Cant. 2. 7

Christian. I am euen heart-sicke of my manifold sinnes and infirmities, and those good words which you speak *are as flaggons of wine*, to refresh my weary laden, and wehring soule. I haue begun to flee sinne and to detest it long ago. I haue been oft displeased with mine infirmities and corruptions: when I offend God my heart is grieved, I desire to leaue sinne, I flee the occasions of sin: I would faine fashion my life to Gods word: & I pray vnto God that he would giue me grace so to do: & yet (which is my grieve) by the strength of the flesh, by the sleights and power of Sathan I am often ouertaken, & so maruellously,

both

both by speech and by deede.

Minister. Haue courage my good brother, for whereas you haue an affection to doe the things that are acceptable vnto God, it argueth plainly that you are a member of Christ: according to that of Paule: *They which are of the spirit, sauour the things of the spirit.* Wel then, if Sathan euer object any of your sinnes to you, make answer thus, that you haue forsaken the first husband the flesh, and haue espoused your selfe to Christ Iesus, who as your head and husband hath taken vpon him to answer your debtes, and therefore if he vrge you for them, refer him ouer vnto Christ. For there is no sure in law against the wife the husband liuing: yea, I ad further, if you bee ouercarried with Sathans temptations, and so fall into any sinne, you shall not answer for it but Sathan, it shall surely be reckoned on his score at the day of iudgment, for he was the author of it: if you fall by the frailty of your flesh, it shall perish therefore: but you shall still haue Christ your aduocate. Rom. 8.3

Christian. Indeed as you say I haue in mee an affection to please God, but when I come to performe my obedience, there I faile.

Minister. Therefore marke this further. As long as the children of God are in this life, * God regardeth more the affection to obey, then the obedience it self: *Gen. 12.22
And they shall be vnto me saith the Lord of hostes, in that day I shall doe this, for a stocke, and I wil spare them, as a man spares his owne sonne that serueth him. Mal. 3.17
The father when he shall set his childe to doe any businesse, though he do it neuer so vntowardly, yet if he shew his good will to doe the best he can, his father will bee pleased: and so it is with the Lord toward his children, you looke to haue some perfection in your selfe: but in this life you shall receiue no * more *Rom. 8.2
but *the first fruites of the spirit*, which are but as a handfull of corne, in respect of the whole corne field: and as for the accomplishment of your redemption you must wayte for it till after this life: you would be kissed with the kisses of Christes mouth, but heere in this worlde you must bee content, if you may with Marie Magdalen kisse his feete. For the perfection of a Am brose.
Christian mans life, stands in the feeling and confession of his imperfections. a Affectu
And as Ambrose saith, obedience due to God stands more *in the affection than* magis quā
in the worke. efficitur.

Christian. But why will God haue those whom hee hath sanctified labour still vnder their infirmities?

Minister. The causes are diuers. First hereby he teacheth his seruantes, to see in what great neede they stande of the righteousness of Christ, that they may more carefully seeke after it. Secondly, he subdueth the pride of mens heartes and humbleth them by countervailing the graces which they haue receiued, with the like measure of infirmities. Thirdly, by this meanes the godly are exercised in a continuall fight against sinne, and are daylie occupied in purifying themselves.

Christian. But to goe on forward in this matter: there is another cause that makes me feare, leass I haue no true repentance.

Minister. What is that?

Christian. I oftentimes find my selfe like a very timberlog, voyde of all grace and goodnesse, froward and rebellious to any good worke: so that I feare least Christ haue quite forsaken me.

Minister. As it is in the strait seas, the water ebs & flowes, so is it in the godly: in them as long as they lue in this world according to their own feeling, there is an accesse & recess of the spirit. Otherwhiles they be troubled with deadnesse & dulnesse of hart, as Dauid was, who prayed to the Lord, *so quicken him according to his louing kindnes, that hee may keep the testimonies of his mouth:* And in another place he saith, that Gods promises quickened him. Which could not be, vnles he had been troubled with great dulnes of heart. Again, sometimes the spirit of God quite withdraweth it selfe to their feeling: as it was in Dauid.

Psal. 77. 2. 3 In the day of my trouble (saith he) I sought the Lord, & my soule refused comfort.
7. 8 I did thinke vpon God and was troubled, I prayed and my spirit was full of anguish.

Again, *Will the Lord absent himselfe for euer? and will he shew no more fauour? hath God forgotten to be mercifull? &c.* The Church in the Canticles complaineth of this, *In my bed I sought him by night whose my soule loved: I sought him, but I found him not.* And againe, *My welbeloued put in his hand by the hole of the doore, and my heart was affectioned towards him: I rose vp to open to my welbeloued, & my hands did drop down myrrhe, my fingers pure myrrhe vpon the handles of the barre, I opened to my welbeloued: but my welbeloued was gone & past, mine heart was gone when he did speake; I sought him, but I could not find him, I called but he answered me not.* Contrariwise, God at some other times sheds abroad his love most abundantly in the hearts of the faithfull; and Christ lieth between the breasts of his Church, as a posie of myrrhe giuing a strong smell.

Christian. But how can he be a Christian that feelles no grace nor goodnesse in himselfe?

Minister. The child which as yet can vse no reason, is for all that a reasonable creature; and the man in a swowne feelles no power of life, and yet he is not dead. The Christian man hath many quames come ouer his heart, and he fallles into many a swowne, that none almost would looke for any more of the life of Christ in him, yet for all that hee may be a true Christian. This was the state of Peter, when he denyed our Sauour Christ with cursing and banning, *his faith only fainted for a time, it fayled not.*

Christian. I haue now opened vnto you the chiefe things that troubled me: and your comfortable answers haue much refreshed my troubled mind. The God of all mercie and consolation requite you accordingly.

Minister. I haue spoken that which God out of his holie word hath opened vnto me, if you find any help therby, giue God the praise therefore, & carrie this with you for euer, that *by many afflictions both in the body and the mind you must enter into the kingdom of heauen.* Rawe flesh is noysom to the stomacke, and is no good nourishment before it be sodden and ynmortified men and women be no creatures fit for God: and therefore they are to bee soaked and boyled in afflictions,

Psal. 119. 33
Psal. 119. 5.

Cant. 3. 1

Cant. 5. 4. 5

Rom. 5. 5.

Cant. 1. 13.

Luke. 22. 31

Act. 24. 22.

Hooper.

afflictions; that the fulsounnesse and rancknesse of their corruption may bee delayed, and that they may haue in them some relish acceptable vnto God. And to conclude; for the auoyding of all these temptations, vse this sweete prayer following which that godly Saint Master Bradford made.

Oh Lord God and deere Father, what shall I say that feele all things to bee (in maner) with me as in the wicked? Blind is my mind, crooked is my will, & peruerse concupiscence is in me, as a spring of stincking puddle. O how faint is faith in me? how little is my loue to thee or thy people? how great is my selfe loue? how hard is my heart? by reason whereof I am moued to doubt of thy goodnesse towards me, whether thou art my merciful father, and whether I be thy child or no: indeed worthily might I doubt, if that the hauing of these were the cause, and not the fruite rather of thy children. The cause why thou art my father, is thy mercifull goodnes, grace & truth in Christ Iesus, which cannot but remaine for euer. In respect whereof thou hast borne me this good will to bring me into thy Church by baptisme, & to accept me into the number of thy children, that I might be holy, faithfull, obedient and innocent: & to call me diuers times by the ministry of thy word into thy kingdom: besides the innumerable other benefites alwayes hitherto powred vpon me. All which thou hast done of this thy good will which thou of thine owne mercie barest to mee in Christ before the world was made. The which thing as thou requirest straightlie that I should beleue without doubting, so wouldest thou that I in all my peeces should come vnto thee as to a father, and make my none without mistrust of being heard in thy goodtime, as most shall make to my comfort. Loe therefore to thee deere father! come through thy sonne our Lord, our Mediator, and Aduocate Iesus Christ, who sitteth on thy right hand making intercession for me; I pray thee of thy great goodnes and mercy in Christ to bee mercifull to me a sinner, that I may indeed feele thy sweet mercy as thy child: the time (Oh deere father) I appoint not, but I pray thee that I may with hope still expect and looke for thy helpe. I hope that as for a little while thou hast left mee, so thou wilt come and visite mee, and that in thy great mercie, whereof I haue great need, by reason of my great miserie. Thou art wont for a little season in thine anger, to hide thy face from them whome thou louest: but surely (O Redeemer) in eternall mercies thou wilt shew thy compassion. For when thou leauest vs, O Lord, thou doest not leaue vs verie long, neither doest thou leaue vs to our losse, but to our lucre and advantage: euen that thy holy spirit with bigger portion of thy power and vertue may lighten and cheere vs: that the want of feeling of our sorrowe may be recompenced plentifully with the liuelie sent of hauing thee to our eternall ioy: and therefore thou swearest that in thine euermore mercie thou wilt haue compassion on vs. Of which thing, to the end we might bee most assured, thine oath is to be marked, for thou sayest: as I haue sworne, that I will neuer bring any more the waters to drowne the world: so haue I sworne that I will neuer more bee angrie with thee, nor reprove thee. The mountaines shall remooue,

and the hills shall fall downe, but thy louing kindnes shal not mooue, and the bond of thy peace shal not faile thee: thus saist thou the Lord our mercifull redeemer. Deare father therefore, I pray thee remember euen for thine owne truth and mercies sake the promise & euerlasting covenant, which in thy good time I pray thee to write in my heart, that I may know thee to be the only true God, and Iesus Christ whom thou hast sent: that I may loue thee with all my heart for euer: that I may loue thy people for thy sake: that I may be holy in thy sight through Christ: that I may alwayes not only strue against sin, but also overcome the same dayly more and more as thy children do: about all thinges desiring the sanctification of thy name, the coming of thy kingdome, the doing of thy will on earth as it is in heaven, &c. through Iesus Christ our Redeemer, Mediator and Aduocate. Amen.

A DECLARATION OF CERTAINE SPIRITUAL

Desertions, seruing to terrifie all drowfie Protestants, and to

conso:rt them which mourne for their finnes.



Among all the workes of Gods eternall counsell, there is none more woonderfull than is *Desertion*: which is nothing els but an action of God forsaking his creature.

Furthermore, God forsakes his creature, not by withdrawing his essence or being from it: for that cannot be, considering God is infinit; and therefore must needs at all times be euerie where: but by taking away the grace

and operation of his Spirit, from his creature.

Neither must any think it to be cruelie in God to forsake his creature which he hath made: for he is soueraigne Lord ouer all his workes: and for that cause he is not bound to any; and he may doe with his owne whatsoeuer he wil. And this his will is not to be blamed: for men are not to imagine, that a thing must first be iust, and then afterwarde that God doth will it: but contrariwise, first God wils a thing, and thereupon it becomes iust.

Again, sin is so wretched a thing in the eyes of God, that hee vterly forsakes his creature for a punishment thereof. Now every thing, so far forth as it is a chastisement or punishment, is good; considering that the inflicting thereof is the execution of iustice.

And God neuer forsakes the creature against the wil thereof: but in the very time of Desertion, it voluntarily forsaketh and refuseth grace, & chooseth to be forsaken: wherefore if any hurt or miserie insue thereof, let the creature blame it selfe and praise the Lord.

Desertions thus described are of two sorts, eternall and temporary.

Eternal desertions are those, whereby God vpon iust causes knowne to himselfe forsakes his creature wholly and for euer. Thus the Diuell with his Angels, and that part of mankind which is prepared to destruction, is forsaken. For

first,

first, God before all worlds, did decree according to the purpose of his owne will to refuse them without the graunt of any mercie. Secondly, after they are created and liue in the world, he giueth them no Sauioir. For Christ is onely the redeemer of the Elect, and of no more: which may thus appeare. For who Christ makes no Intercession, for them he hath wrought no Redemption. But for them onely which are elected and shall beleue in him, he makes intercession. *I pray (saith hee) not for the world, but for them which thou hast giuen me.* And againe, *I pray not for these alone, but for them also which shall beleue in me through their word.* Wherefore Christ is a redeemer to none but to the Elect. Thirdly, hee reserueth them to eternall damnation for their finnes; which is a totall separation from God, and the accomplishment of all other Desertions.

Ioh. 17. 9.
20.

For the effecting of this, God exerciseth wicked men and reprobates in this life with diuers particular desertions and that after this manner. He bestoweth all sorts of benefits on them as on his owne seruants: but yet so, as that hee withdraweth that part of his benefite, which hath the promise of life eternall annexed to it in the worde. And in this matter he dealeth as a man that sets many trees in his Orchard, but so as he takes away the heart or the pith thereof. And this the Lord doth either in temporall or spirituall benefites.

I. For temporall benefites, as wealth, honour, libertie, outwarde peace, the Lord dealeth very bountifullly with them: *He makes his Sunne to shine upon the iust and vniust: he fills their bellies with his hid treasures:* and as David saith, *I fretted at the foolish, when I saw the prosperitie of the wicked: for there is no bonds in their death, but they are lustie and strong, they are not in trouble as other men, neither are they plagued as other men.* But yet he holds backe that which is the principall thing, and the very glorie of these benefites, that is, *the right vse of them.* For that a man may purely vse Gods creatures, two things are required. First, his person must stande iust and sanctified before God by faith in Christ. For vntill a mans person please God, his worke shall neuer please him. Secondly, he must vse the same creatures purely: which is done partly by innocation of Gods name, and partly by reseruing them to their set and appoynted ends; which are Gods glorie, a mans owne and his neighbors good. But all this is flat contrarie in the vngodlie man. For first, he is foorth of Christ, so that his person stands vniust before God. And therefore all his actions (euen those which otherwise are lawfull and good) in him are meere finnes. Secondly, hee vseth Gods gifts and blessings with an euill conscience. For by reason of his want of grace to beleue, he cannot resolue himselfe, that God as his father doth bestow his blessings on him as his beloued childe in Christ; yet as a theefe and an vsurper, against his conscience he vseth them. Adde further, the creatures are vsed of him without innocation: for such an one cannot pray; and therefore he doth but as the swine in the forrest, which feedeth on the mast, but neuer looketh vp to the tree whence it falleth. Thirdly, he vseth Gods gifts to euill ends: because either he makes an idoll of them

Matth. 5. 45

Psal. 73. 4. 5.

Dat legitimum, i. lege
permisum,
sed non san-
ctum vsum.
Tit. 2. 12.

by

by setting his heart on them, or els he imployeth them to riot, pride, and the oppression of godly men. A master of mulick hath his house furnished with muscicall instruments of all sorts: and he teacheth his owne schollers artificially to vse them, both in right tuning of them, as also in playing on them: there comes in strangers, who admiring the sayd instruments, haue leaue given them of the master to handle them, as the schollers doe: but when they come to practize, they neither tune them aright, neither are they able to strike one stroke as they ought, so as they may please the master and haue his commendation. This world is as a large and sumptuous pallace, into which are receiued, not onely the sonnes and daughters of God, but also wicked and vngodly men: it is furnished with goodly creatures in vse more excellēt than all muscicall instruments: the vse of them is common to all: but the godly man taught by Gods spirit, and directed by faith, so vseth them, as that the vse thereof is acceptable to GOD: as for the impure and vnbeleeuing, indeede they inioy the creatures and giftes of God, but the pure vse is wanting: for they cannot but abuse them: and therefore the wicked and the reprobate, though they should commit no other sinnes in the worlde, yet for the vse of their wealth and honour, for their very eating and drinking (which in themselues are most lawfull) shall be damned.

II. Concerning spirituall blessings, first God ceaseth to graunt so much as an outward calling to many men. For how many Nations since the beginning of the world, much more particular men, haue there been, are, and shall bee, which neuer heard the preaching of the Gospell; nay not so much as the name of Christ, *God is knowne in Iurie*, (saith Dauid) *and he hath not done so to any nation*. And often in Moses and the Prophets it is mentioned that the covenant was in former times made peculiar to the Iewes. And Paul in the Acts sayth, *that God suffered the Gentiles in former times to walke in their own wayes*: and of the Ephesians, before their calling he saith, *that they were strangers from the promises, and without God in the world*.

III. Hee graunts the outward meanes of saluation, namely the Worde, Prayer, Sacraments, Discipline abundantly: but yet he quite withdraweth the operation of his spirit, whereby a conuersion might bee wrought. For they neuer haue that *pearing of the eare* which Dauid mentioneth, nor the *opening of the heart* with Lydia, nor that teaching of God, when they *are drawne of the father* to Christ. And in so doing indeede, onely he offereth grace, but doth not exhibite and conferre it: not that he mocketh any, but that in so doing he may euery way conuince and bereaue them of excuse. As the Lord speaketh to E-lay, *Go and say to this people, ye shall heare indeede, but ye shall not vnderstand: ye shall plainly see, but not perceiue: make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and be heale them*. If our Gospell be hid (saith Paul) it is hid in them that perish. Men that haue long liued vnder the preaching of the Gospell, and yet still remaine ignorant & impenitent,

A.C. 14. 16

Eph. 2. 2

Psal. 40. 6

A.C. 16. 14

Ioh. 6. 45

E. 2. 6. 9. 10

2. Cor. 4. 1

penitent, let them beware and take heede of this desertion; and they are with trembling to lay to their hearts, that which the holy Ghost speaketh of Hophni and Phinehas. *They obeyed not the voice of their father; because the Lord would destroy them.* Sam. 2. 13

IIII. To goe further, he bestoweth on them many worthie properties of faith. As first, a knowledge of the diuine truth in the Lawe and the Gospell. Secondly, an assent to the said truth. Thirdly, a ioyfull reioycing and boasting in speaking and hearing of it. Fourthly, an outward profession of it for a time. But he doth not bestowe that qualitie and vertue of faith, which is, as it were, the very soule of it: without which faith is dead and saueh none, namely, the inward assurance and certificate of his loue and fauour in Christ, with a sense and feeling of the same in heart. Neither are the former duties of faith perpetuall and sound in them, for the reprobate is not induced to them by any assurance of Gods mercie, but by other sinister occasions, as are: First, desire of knowledge in diuine mysteries. Secondly, a delight in it. Thirdly, praise and commendation among men. Fourthly, the maintaining of wealth and honor. Fifthly, the getting of wealth or honour. Sixtly, a desire to bee at vnitie and concord with the Nation or people where the Gospell is preached. Therefore when these ends and occasions of their beleeuing cease, then also their faith and profession cease. In this kinde of desertion, it is to be feared, that most men are. All in our Church will professe faith in Christ: yet seeing the sound conuersion to God, and the sinceritie of life and doctrine is very rare, we may presume that, that maine propertie of faith which is the receiuing and apprehension of Christ, is wanting in most: therefore let every man looke to himselfe and be-timelabour to turne his temporarie faith (if he finde it in himselfe) into a true sauing faith, wherefore he must strue first to feele his extreame neede of Christ and his merits. Secondly, to hunger and thirst after him, as after meate and drinke. Thirdly, to be nothing in himselfe, that he may bee all in all out of himselfe in Christ. Fourthly, to be able to say that he liueth not, but Christ liueth in him by faith. Fifthly, to lothe his owne sinnes with a most vehement hatred, and to prize and value Christ and the least drop of his blood aboue 10000 worlds.

V. Againe in repentance he bestoweth, first, a sight of sinne: secondly, a kinde of sorrowe for it: thirdly, a confession of it: fourthly, a resolution for a time to sin no more. But that part of repentance which hath the promise of mercie annexed, that is, a conuersion of the whole man to God he neuer giueth it.

VI. Lastly, God giueth to the reprobate his spirit, but so farre forth as it shal not any whie regenerate or renew his nature: but onely in the outward action repress the act of sinne: so as thereby without any inward change he shall be as ciuillie iust and ypright in outward conuersation, as any in the world.

Thus much of those desertions which befall the diuell and his angels and all reprobates: now followe those wherewith God exerciseth euen his owne elect children: for the blessings that God bestoweth on them are of two sorts, either

Dauid spiritu
reprimen-
tem, non re-
nouantem.

Privatiuz
gratiz sunt
plures quā
positivuz.

either *positivus* or *privativus*: *positivus*, are itall graces wrought in the heart, by the spirit of God: *privativus* are such meanes whereby God preserves men from falling into sinne: as Crosses, desertions. And these in number exceed the first, as long as men liue in this world.

Before it can bee declared, what these desertions are, this conclusion is to be laid downe: *He which is once in the estate of grace shall be in the same for ever.* This appeareth in the eight of the Rom. 30. where Paul sets downe the golden chaine of the causes of saluation that can neuer be broken; so that he which is predestinate shall be called, justified, glorified. And a little after he saith, *Who shall lay any thing to the charge of Gods elect?* and, *Who shall seuer vs from the loue of Christ?* and, *I am perswaded that no creature shall be able to seuer vs from the loue of Christ*; which he would not haue said, if men being in the estate of grace, might fall quite from grace. And how should they which are *justified haue peace with God*, if they were not sure to perseuer righteous before God to the end? And how shall it be said, *that hope maketh not ashamed, because the loue of God* (wherewith God loues his elect) *is shed abroad in their hearts, by the holy Ghost which is given them*, if any may vtterly fall from that loue? How should the testimonie of the spirit, which testified to the elect, that they are the children of God, be true and certaine, if it may be quite extinguished? Lastly, how shall that of Iohn be true, *they went out of vs, because they were not of vs: if they had been of vs, they should haue remained with vs*, if a man may wholly fall from Christ which hath once been made a true member of him? Our Sauour Christ saith, *My sheepe heare my voyce: and I know them; and they follow me: and I giue life eternall to them, and no man shall take them out of my hand; or out of my fathers hand, and whatsoever my father giueth me shall come vnto me, and who soeuer cometh to me, I will not cast out.* And if any of the elect being effectually called might wholly fall from grace, then there must bee a second insition or ingrafting into the mysticall bodie of Christ, and therefore a second Baptisme: nay for euery fall a new insition, and a new Baptisme; which must in no wise bee graunted: wherefore they which are predestinate to bee in the estate of grace, are also predestinate to perseuer in the same to the end.

Ioh. 10. 27.
and 6. 37.

Hereupon it followeth that the desertions of Gods elect, are first of all *partiall*, that is, such as wherein God doth not wholly forsake them but in some part. Secondly, *temporarie*, that is for some space of time, and neuer beyond the compasse of this present life. For a *moment* (saith the Lord in Esaie) *in mine anger I hid my face from thee for a little season, but with everlasting mercie haue I had compassion on thee, saith the Lord thy Redeemer.* And to this purpose Dauid well acquainted with this matter, prayeth, *for sake me not ouer long.*

Esa. 54. 10

Psal. 119. 28.

This sort of desertions, though it be but for a time, yet no part of a Christian mans life is free from them; and very often taking deepe place in the heart of man, they are of long continuance. Dauid continued in his dangerous fall about the space of an whole year before he was recovered. Luther con-

fesseth

seeth of himselfe, that after his conuersion, he lay three yeares in desperation. And common experience in such like cases can make recorde of longer time.

The manner, God vseth in forsaking his owne seruants, is of two sortes; the first is by taking away one grace and putting another in the roome: the second, by hiding his grace as it were in a corner of the heart.

God takes away his grace, and puts another in the roome, diuers waies.

I. First, he bereaueth his owne children of outward prosperitie, yea he will loade them with crosses; and yet hee will make a good supplie by giuing patience. Dauid is driuen out of his kingdome by his owne sonne: a heauy crosse: yet the Lord ministreth an humble and patient spirit, so as hee was content to speake: *If the Lord thus say, I haue no delight in thee: behold here I am, let him doe to me as seemeth good in his eyes.* So likewise Christian Martyrs are bereaued of all outward safetie, and layd open to the violence and persecution of tyrants; yet inwardly they are stablished by the power of the might of God, when they are most weake they are most strong, and when they are most soyled, then they obtaine victorie.

c 2. Sam. 13
26.

II. Secondly, the Lord cuts off the daies of this life, and for recompence to his owne elect giues life eternall, *The righteous is taken away for the euill to come.* This is manifest in Iosias, of whom it is sayd, *Behold, I will gather thee to thy fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the euill which I will bring upon this place.*

d Es. 57. 1.
c 2. Reg. 12.
20

III. Thirdly, God takes away the feeling of his loue, and the ioy of the holy Ghost for a season: and then in the roome thereof he kindles an earnest desire and thirsting with grones and cryings vnto heauen, to bee in the former fauour of God againe. This was Dauids case, when he complained and sayd, *My voyce came to God when I cried, my voyce came to God and he heard me: in the day of my trouble I sought the Lord, my sore ranne and ceased not in the night: my soule refused comfort. I did thinke vpon God and was troubled; I prayed and my spirit was full of anguish. Selah.* The like was the estate of the Church making her mone vnto God in Esay, *O Lord, why hast thou made vs to erre from thy waies? And hardened our hearts from thy feare? Returne for thy seruants sake, and for the tribes of thine inheritance.*

(Psal. 77. 1.
2. 3.

g Isa. 53. 17

IIII. Fourthly, God graunts his seruants the holy meanes of saluation, namely preaching, prayer, sacraments, and holds backe the efficacie of his spirit for a time. In this case they are like the corne field that is plowed & sowed with good corne: but yet for a time, it neuer giues rooting beneath, nor so much as a shew of any blade appeares aboue. Thus the spouse of Christ, when she comes into his Wineceller, she fallies into a swownie; so as she must *be layed with flaggons, and comforted with apples, because she is sick of loue.*

h Cant. 2. 4.

5.

V. Fifthly, God giueth his children a strong affection, to obey his will, but he lets them faile in the act of obedience it selfe, like as the prisoner who hath escaped the hand of his Gailer, hath an affection to runne a thousand miles euery houre: but hauing happily his bouls on his legges, he cannot for his life but goe very softly, gauling and chafing his flesh; and with much grieue fall-

ling:

ling againe into the hands of his Keeper. This is k, that Paule complaineth of when he saith, *I delight in the law of God, concerning the inner man; but I see another law in my members, rebelling against the law of my mind, and leading me captive to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from this body of death?*

i Rom. 7. 22
23. 24

The second maner of Gods forsaking his Elect is when he hides his graces for a time: not by taking them quite away, but by couering them and by remoouing all sense & feeling of them. And in this case they are like the trees in the winter season, that are beaten with wind and weather, bearing neither leafe nor fruit, but look as though they were rotten and dead, because the sap dorth not spread it self, but lies hid in the root. Dauid oftē was in this case, as namely when he saith, *Will the Lord absent himself for ever? And will he shew no more fauor? is his mercy cleane gone for ever? doth his promise faile for evermore? Hasb God forgotten to be merciful? Hasb he shut up his tender mercies in displeasure? Selah*

k Psa. 77. 73

This comes to passe, because the Lorde verie often in and by one contrarie works another. Clay and spittle tempered together in reason should put out a mans eies: but Christ vsed it as a means to giue sight to the blinde. Water in reason should put out fire: but Elias when he would shew that Iehoua was the true God, poures water on his sacrifice, and fills a trench therewith to make the Sacrifice burn. The like appeareth in the work of grace to saluation. A man that hath liued in securitie, by Gods goodnes hath his eies opened to see his finnes & his heart touched to feele the huge and loathsome burden of them, & therefore to bewayle his wretched estate, with bitternes of heart. Hereupon he presentlie thinks that God wil make him a firebrand of hel: whereas indeede the Lord is now about to worke, and frame in his heart sanctification & sound repentance neuer to be repeted of. The man which hath had som good perswasion of Gods fauor in Christ, comes afterward vpon many occasions to be troubled and to be ouerwhelmed with distrustfulnes and grievous doubtings of his saluation, so as he iudgeth himselfe to haue been but an hypocrite in former times, and for the time present a castaway. But indeed heerby the Lord exerciseth, fashioneth, & increaseth his weak faith. In one word, marke this point, *That the graces of God peculiar to the elect, are begun, increased, & made manifest in or by their contraries.*

A man in this desertion can discern no difference between himself & a castaway: and the rather if with this desertion be ioyned a feeling of Gods anger: for then ariseth the bitterest temptation that euer befell the poore soule of a Christian man, and that is a wrastring and struggling in spirit and conscience, not with the motions of a rebelling flesh, nor the accusations of the diuel, which are oftentimes very irksome and terrible, but against the wrath of a reuenging God. This hidden and spirituall temptation more tormenteth the spirit of man, than all the racks or gibbets in the world can doe. And it hath his fittes after the maner of an ague, in which euen Gods own seruants ouercarried with sorrow may blaspheme God, and cry out that they are damned. Iob was in this estate: as he testifieth, *Oh that my griefe were wayed (saith he) & my miseries were layed together in the ballance: for it would be heavier than the sands of the sea:*

11 b a 2.3.

for therefore my wordes are swallowed up: for the arrowes of the almighty are in me: the venome thereof doth drinke up my spirit, and the terrours of God fight against mee. And further he complaines that the Lord is ^{his} enemy, that he writes bitter things against him, and that he ^{is} set him as a But to shoot at. This was Dauids temptation when he said, ° O Lord rebuke me not in thine anger, neither chastise me in thy wrath, haue mercie vpon mee O Lord, for I am weake: O Lord heale me, for my bones are vexed, my soule is also sore troubled: but Lord how long wilt thou delay? Returne O Lord, deliuer my soule: saue me for thy mercies sake.

in Iob. 13.

24

n Iob. 16. 13

o Plal. 6. 1.

2. 3. 4.

Hence it followes, that when any that hath beene a Professour of the Gospel shall despaire at his end; that men are to leaue secret iudgments to God, and charitable to iudge the best of them. For example, one Master ° Chambers at Leiceſter of late, in his sicknesse grievously despaired, and cryed out that he was damned, and after died: yet it is not for anie to note him with the blacke mark of a reprobate. One thing which he spake in his extremitie (*O that I had but one drop of faith*) must moue all men to conceiue well of him. For by this it seemeth he had an heart which desired to repent and beleue; and therefore a repentant & beleeuing heart indeed. For God at all times, but especiallie in temptation, of his great mercy *accepts the will for the deed*. Neither is it to bee regarded that he said he was damned; for men in such cases speake not as they are, but as they feele themselues to be.

o See the book written of his death.

Yea, to goe further, when a professor of the Gospell shall make away himselfe, though it be a fearful case, yet stil the same opinion must bee carried. First, Gods iudgments are verie secret. Secondlie, they may repent in the verie agony for anie thing we know. Thirdly, none is able to comprehend the bottomlesse depth of the graces and mercies which are in Christ.

Thus much of the manner which God vseth in forsaking his Elect: Nowe follow the kinds of desertion, which are two: desertion in punishment, desertion in sinne.

Desertion in punishment is when God deferreth either to mitigate or to remooue the crosse and chastisement which hee hath laide vpon his children. This befell Christ on the Crosse, P *My God* (saith he) *my God why hast thou forsaken me?* This was the complaint of Gedeon, *Did not the Lord bring vs out of Egypt? But now the Lord hath forsaken vs, and deliuered vs into the hands of the Midianites.* Iudg. 6. 27. 46. Master Robert Glouer Martyr at Couentrie, after he was condemned by the Bishop, and was now at the point to bee deliuered out of the world, it so happened, that two or three dayes before his death, his heart being lumpish and desolate of all spirituall consolation, felt in himselfe no aptnesse nor willingnesse, but rather a heauinesse and dulnesse of spirit, full of much discomfort to beare the bitter Crosse of martyrdom ready now to be layd vpon him: whereupon he fearing in himselfe, least the Lord had withdrawne his wonted fauour from him, made his mone to one *Austine* his friend, signifying vnto him how earnestly he had prayed day and night vnto the

p Math. 27.

46.

q Fox. Act.

Mon. 1555.

Septemb.

the Lord, and yet could receive no motion nor sense of any comfort from him, unto whom the sayd Austine answered againe, willing him patiently to waite the Lords pleasure, and howsoever his present feeling was, yet seeing his cause was iust and true, he exhorted him constantly to stick to the same, and to play the man, nothing doubting but the Lord in his good time would visite him, and satisfie his desire with plentie of consolation, &c. The next day when the time came of the Martyrdome, as hee was going to the place, and was now come to the sight of the stake, although all the night before praying for strength and courage, he could feele none, suddenly he was so replenished with the holy Ghost, that he cried out clapping with his hands to Austine, and saying with these words; *Austine, he is come, he is come, &c.* and that with such ioy and alacritie, as one seeming rather to be risen from some deadly danger to libertie of life, then as one passing out of the world by any paines of death.

Desertion in sinne, is when God withdrawing the assistance of his spirit, a man is left to fall into some actuall and grievous sin. And for all this no man is to think that God is the author of sin, but only man that falleth, and Sathan. A resemblance of this trueth we may see in a staffe: which, if a man shall take & set vpright vpon the ground, so long as he holds it with his hand, it stands vpright; but so soone as he withdrawes his hand, though he neuer push it downe, it falles of it selfe. In this desertion was the good king Hezekiah, of whom the holy Ghost speaketh thus: *Hezekiah prospered in all his waies, therefore dealing with the Ambassadors of the Princes of Babel which sent to him to inquire of the wonder which was done in the land, God left him* (namely, to the pride of his heart to exalt himselfe) *in tempting him, that he might trie out all that was in his heart.* To this place appertaine, *Noes drunkennes, Davids adulterie, Peters deniall of Christ.* The reason of such desertions may bee this. If a patient shall be grievously sicke, the Phisition will vse all manner of meanes that can be devised to recover him, & if he once come to a desperate case, the Phisition rather than he will not restore him, will imploy al his skill; he will take poyson, and so temper it, and against the nature thereof he will make a soueraigne remedie to recover health. The elect children of God, are diseased with an inward, hidden and spirituall pride; whereby they affect themselves, & desire to be something in themselves forth of Christ: & this sin is very dangerous: first, because when other sins die in a man, this secret pride gets strength: for Gods grace is the matter of pride, in such wise, that a man will be proud, because he is not proud: for example, if any shall be tempted of the diuell to some proud behaviour, and by Gods grace get the victorie; then the heart thus thinketh, *Oh thou hast done well, thou hast foyled the enemy, neither pride nor any other sinne can prevaile against thee: such and such could never haue done so: & a very good man shal hardly be free from such kind of motions in this life.* Secondly, there is no greater enemy to faith than pride is: for it poysoneth the heart and maketh it vncapable of that grace, so long as it beareth any sway: for he that will beleeue in Christ must be *annihilated*, that is, he must be brused & battered to a flat nothing, in regard of any liking or affection to himselfe, that he may in spi-
rit

12. Cro. 32.

31. 32.

ric mount vp to heauen, where Christ sits at the right hand of the father, and as it were with both the hands of faith grasp him with al his blessed merits, that he may be wisdom, righteousness, sanctification, redemption, life, good works, & whatsoever good thing he is, neither in, nor by, nor for himselfe; but euery way forth of himself in Christ. Now, this blessed condition of a beleeuing hart, by natural self-loue & self-liking is greatly hindered. God therefore in great mercie to remedie this dangerous corruption, lets his elect seruantes fall into trouble of mind and conscience, & if they happily be of greater hardnes of hart into some actuall sin; and so declaring his wonderful mercie in sauing them, he is saine against his mercie to bring them to his mercy, & by sin to saue them from sinne. By this meanes the Lord, who can bring light out of darknes, makes a remedy of sinne to slay pride, that inuincible monster of many heads, which would slay the soule.

* 1. Co. 1.30
Ioh. 15.2
Gal. 2.20

Though this be so, yet none must thereupon venter to commit any sin against Gods commandements, least in so doing they cast away their soules. For the godly man, though he fall into sin, yet it is against his purpose, and it makes his heart to bleed; and the course of his life shall be alwayes vpright and pleasing vnto God: because he is led by the spirit of God.

The ends for which God vseth desertions are three, the first is the chastisemēt of sins past in the former part of mans life, that he may search them out, consider them, & be hartily sorrowfull for them: for this end was Iobs triall. *Then writest* Iob. 13.26
(saith he) *bitter things against me, & makest me to possesse the sins of my youth.*

The second end is, that God may make triall of the present estate of his seruants: not that he is ignorant what is in man; but because he would haue al men know themselves. To this effect saith Moses. *And thou shalt remember all the way which the Lord thy God led thee in the wilderness for to humble thee, and to proue thee, to know what was in thine heart, whether thou wouldest keep his commandements or no.* This also was the end why the Lord left Ezechias to proue and trie what was in his heart.

Deut. 8.2
& 13.3.

This triall by desertion serueth for two purposes: for otherwhiles the Lorde vseth it for the manifestation of some hidden sin, that the godlie may be deeper humbled, and craue more earnestly the pardon of that & other sins. For as the begger is alwaies mending & peeing his garmēt, where he finds a breach: so the penitent and beleeuing heart must alwayes bee exercised in repaying it selfe where it finds a want.

Againe, oft times this trial serues to quicken and reuiue the hidden graces of the heart, that men may be thankful for them, and feele an increase of them in the heart. The good husbandman cuts the branches of the Vine, not that hee hath a purpose to destroy them, but to *make them beare more fruit.* In the Canticles when Christ left his spouse, then she riseth out of her bed; shee opens the doore, *her hands drop myrrhe on the bar of the doore:* then further shee seeks and eals for him, & praiseth him more than euer before. Dauid testifieth the like of himselfe. *In my prosperity I sayd I shall neuer be moued, &c. but thou didst hide thy*

Iob. 15.2
Cant. 5

* Psal. 10.6.

1. Cor. 5. 5

face and I was troubled. Then cried I to thee. O Lord, & prayed to my Lord. Lastly, men that liue in the Church, being for a time left of God, become so impenitent as that they must be giuen vp to Sathan; yet for no other cause, but that the flesh may be killed, and the spirit made aliuē in the day of the Lord.

2. Cor. 12. 7

The third end is the preuenting of sin to come. This appeareth in Paul; *Least* (saith he) *I should be exalted out of measure through the abundance of revelations, there was giuen vnto me a prick in the flesh, the messenger of Sathan to buffet me because I should not be exalted out of measure.* In the former times whē the Lord among many others had set out Crannier for the maintenance of his blessed truth against his and Gods enemies, he left him for a while to fall from his religion; and to make a dangerous recantation: but so as thereby he prevented many sins, and prepared him to a glorious martyrdom. As some of his own words may testifie which he spake a little before his end: *And now* (saith he) *I come to the great thing that so much troubleth my conscience more than any thing that euer I did or said in all my life, & that is the setting abroad of a writing contrary to the truth, which now heer I renounce as things written with my hand contrary to the truth which I thought in my hart, & that for fear of death & to save my life, &c. and for as much as my hand offended writing contrary to my hart, my hand shal be first punished therefore: for may I come to the fire it shal be first burned.* Answerable, when he was at the fire, first hee burnt his right hand which subscribed; his body suffered the flame with such constancy & steadfastnes as he neuer almost moued: his eies lift vp to heauen often he repeated his vnworthy right hand. Thus, death which he most feared, he most desired, that he might take reuenge of himself for his sin.

Act 9. 31
Ro. 12. 20

The vse that all good Christian heartes are to make of these their desertions, is manifolde. First, if they haue *outward rest and walke in the feare of God, & be filled with the ioy of the holy Ghost, let the not be high minded, but fear,* least a forsaking follow. Secondly, if in anie tēptation they iudge theselues forsaken, let them consider this wonderful work of spiritual desertions which God exerciseth vpon his owne children very vsually: & then it may please the Lord, they shal find it to be restorative against many a quame & swoune of spirit & conscience into which otherwise they wold certainly fall. Thirdly, seeing God for their triall doth often withdraw himself from the, let them again draw neer to God & presse vnto him; euen as a man that shiuers of an ague is alway cteeping to the fire. If it be demaunded how a man should come neer God, the answer is, by the vse of his word and praier. For by his word hee speakes to thee, & by prayer thou speakest to him. Lastly, seeing by desertions God wil take experience of his seruants, let euery man *try and search his wayes, and euer be turning his feet to the wayes of Gods commandements: let him endeuor to kepe a good conscience before God, & before al men,* that so he may with Dauid say, *Iudge me O Lord, for I haue walked in mine innocency: my trust hath been alwayes in the Lord: I shal not slide: proue me, O Lord, and trie me, examining my raynes and my heart.*

1. Im. 3. 10
Pla. 119. 50
Act. 24. 16.
Pla. 26. 1. 3

FINIS.



A
CASE OF CONSCIENCE,
THE GREATEST THAT E-
VER WAS; HOW A MAN MAY
know whether he be the child of
God, or no.

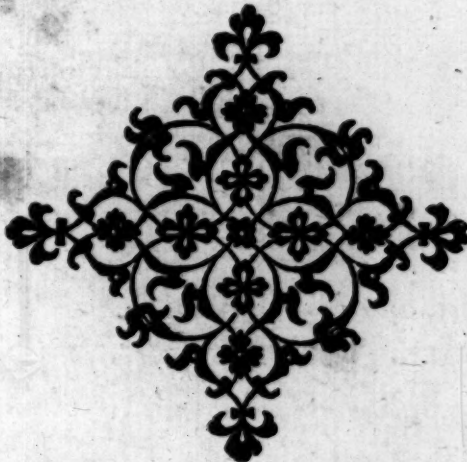
Resolved by the word of God.

Whereunto is added a brieft Dis-
course taken out of Hser.

Zanchius.


2. Pet. 1. verse 10.

*Give all diligence to make your election sure, for if yee doe
these things ye shall never fall.*



Printed at London by the Widowe Orwin
for Thomas Man, and Iohn Porter. 1597.

To the godlie Reader.

N Gods Church commonly they who are touched by the Spirit, and beginne to come on in Religion, are much troubled with feare that they are not Gods children; and none so much as they. Therefore they often thinke on this point: and are not quiet till they finde some resolution.

The Spirit of God, (as best knowing the estate of Gods children) hath penned two parcels of holie scripture, for the full resoluing of this case; namely the 15. Psalm, and the first Epistle of Saint Iohn.

And for the helping of the simple and vnlearned, who desire to be informed concerning their estate, I haue propounded these two partes of Scripture, in the forme of a Dialogue: and haue ioyned thereunto a little discourse concerning the same matter, penned in Latin by *H. Zanchini*, a learned Diuine, and now englished.

Vse this labour of mine for thy benefite and comfort: & the Lord increase the number of them which may reioice that their names are written in heauen.

W. Perkins.



THE FIRST EPISTLE OF IOHN, IN
forme of a Dialogue.

The Speakers. *John. Church.*

• CHAP. I.

Church.



Any among vs denie the Godhead, and many the manhood of Christ.

John. That which was from the beginning [and therefore true God] which we haue heard [namely speaking] which wee haue seene with these our eyes, which wee haue looked vpon, and these handes of ours haue handled of that word [not the sounding but the essentiall worde of the Father,] of life

[*liuing of himselfe, and gining life vnto all other.*]

Ch. Before you goe any further, this word of life is inuisible, how then could it be scene?

Ioh. [Yes] for that life was made manifest [to wit, in the flesh,] and we [I witte] *Verse 2.*
many others] haue seene it, and beare witnes, and publish vnto you that eternall life, which was with the Father [eternally before this manifestation] and was made manifest vnto vs.

Ch. Menander, Ebion and Cerinthus hauing been teachers among vs, confidently denie these things which you say: and they beare us in hand, that they seek our good.

Ioh. That [which I will repeat againe for more certainties sake] which wee *Verse 3*
haue seene and heard, declare we vnto you, that ye may haue fellowship with vs, and that our fellowship also may be with the Father, and with his sonne Iesus Christ.

And these things write we vnto you, that your ioy might be full [i. might haue sound consolation in your consciences.] *Verse 4*

Ch. Well then, lay vs downe some ground, whereby we may come to bee assured that we haue fellowship one with another, and with Christ.

Ioh. This then is the message which we haue heard of him, & declare vnto *Verse 5*
you that God is light [i. purenesse is selfe and blessednes; whereas men and Angels are neither, but by participation] and in him is no darknes.

Ch. Some that make profession among vs, continue still in their old course and conuersation; and yet they say they haue fellowship with God.

Verse 6
profession
without
practise, a
note of an
hypocrite.

Verse 7
Sincerity of
life & reli-
gion, a note
of commu-
nion with
God.

Verse 8
To professe
perfect san-
ctification
in this life,
a note of an
hypocrite.

Verse 9
Humble
confession
of sin to
God,
is a note of
remission
of sin.
Verse 10

Verse 1

Verse 2

Verse 3
An ende-
uor to keep
the com-
mande-
ments, a sign
of Faith.

Iob. If we say that we haue fellowship with him, and walk [lead the course of our lines] in darknesse, [i. ignorance, error, impietie,] we lie, [dissemble,] and doe not truly [deale not sincerely.]

Ch. What then is the true marke of one which hath fellowship with God?

Iob. If we walke in the light, [lead the course of our lines in sincerity of life and doctrine] we haue fellowship one with another.

Ch. We are so defiled with sin, that we often doubt, least wee haue no fellowship with God?

Iob. The blood of Iesus Christ his son cleanseth vs from all sin.

Ch. Some among vs are come to that passe, that they say they haue no sin: and that this estate is a signe of fellowship with God.

Iob. If we say we haue no sinne, we deceiue ourselves, [imagining that to be true which is otherwise] and the truth is not in vs.

Ch. How then may we know that our sinnes are washed away by Christ?

Iob. If we confesse our sinnes [namely with an humbled heart, desiring pardon] he is faithfull and iust [in keeping his promise,] to forgive vs our sinnes, & to cleanse vs from all vnrighteousnesse.

If we say [as they before named doe] we haue not sinned, we make him a lyer [whose word speaks the contrary,] and his word is not in vs [his doctrine hath no place in our heartes.]

CHAP. II.

Ch. IF this be true which hath been said, that the blood of Christ doth cleanse from all sin; and that if we doe confesse them they shall be pardoned; our corruption tels vs that we may sin freely.

Iob. My little children, these things I write vnto you that ye sinne not.

Ch. Alas, we fall oft by infirmitie: what shal we then doe?

Iob. If any man sin, we haue an aduocate [who in his owne name, and by his owne merites pleads our cause] to the Father Iesus Christ the iust [and therefore fit to make intercession.]

Ch. But how may every one of vs in particular know that Christ is his aduocate?

Iob. He is the propitiation [i. a couering of sin or reconciliation, as the propitiatorie of the arke couered the law,] and not for our sinnes onely, but also for the sinnes of the whole world, not only Iewes but also Gentiles of all sorts.]

Ch. Be it that I know him to be my aduocate, may I not be decoined? how may I know that this my knowledge is effectually to saluate me?

Iob. Heerby are we sure that we know him [beere, that knowledge is meant, whereby a man applies Christ and all his benefites to his owne soule] If wee keepe [to keepe is not to fulfill, but to haue a care and desire to do as; for God of his mercie, in his seruantes accepts the will for the deed] his commandments.

Ch. Many among vs professe that they know Christ, but their lines bee not according.

Iob. He

Iob. He that saith, I know him and keepes not his commandementes, is a
 licer, and the trueth is not in him.

Ch. How may it be prooued, that the endenour to keep Gods commandements
 is a mark of Faith and fellowship with Christ?

Iob. [He in whom the loue of God is perfect, may hereby know that hee is in
 Christ.] But he that keepeth his word, in him is the loue of God: [i. not that
 loue wherewith God loueth him; but that, whereby he loueth God] is perfect in-
 deed: [i. sincere and sound: perfection being opposed not to imperfection, but to
 hypocrisie:] heerby [therefore] we know that we are in him.

He that saith he remaineth in him, ought to walke even so, as he hath wal-
 ked: [and therefore he must needs indenour himself in the commandements]

Ch. Declare vnto vs some of the principall of these commandements?

Iob. Brethren, I write no new commandement vnto you: But an old com-
 mandement which ye haue heard from the beginning: this olde commaunde-
 ment is the word which ye haue heard from the beginning.

Againe, a new commandement I write vnto you, that which is true [to wit
 that the commandement is new which hee will now write] in him [who renneth
 the commandement of old given to Moses] and also in you, for the darknes is past
 [i. the hardening of the minds of men vnder the olde Testament, whereby they did
 but in a small measure vnderstand the word] and that true light [a greater mea-
 sure of illumination, as also the writing of Gods lawes, not in Tables of stone, but in
 the fleshie harts: so as they be transformed into the obediēce therof] now shineth.

Ch. Wel set down this commandement which is so ancient, & is now renned.

Iob. He that saith [as many among you do] that he is in that light [that is, that
 he is both plentifully enligthened and born anew] & hates his brother, is in dark-
 nesse [vnder the estate of damnation, not yet truly regenerate,] vntil this time.

He that loueth his brother abideth in that light; [is truly enligthened and re-
 generate:] and there is no offence, [i. he will giue no occasion of euil] in him.

But [on the contrary] he that hateth his brother, is in darknes, and walketh
 in darknesse [leadeth his life in ignorance and vngodlinesse] and knoweth not
 whither he goeth because that darknes hath blinded his eyes.

Ch. What mooueth you to deliner vnto vs all these notes and signes of our new
 birth, and communion with Christ?

Iob. Little children I write vnto you, because your sinnes are forgiven you;
 for his names sake [i. by Christ and his merits; that yee may bee certified to your
 comfort of this.]

[And that no kind of men among you might doubt of this,] I write vnto you
 Fathers, because ye [delighting to tell and hear of olde and ancient matters] haue
 knowne him [that is, Christ] that is from the beginning. I write vnto you yong
 men, because ye [delighting to shew your valour and strength] haue ouercom the
 euill one, [that is, Satan.] I write vnto you little children, [who delight alwaies
 to be vnder the Fathers wing,] because ye haue knowne the Father.

[And againe, because we are dull to mark and remember that which is good for

Verse 4
 Faith with
 out obedi-
 ence, a note
 of an Hy-
 pocrite.

Verse 5

Verse 6

Verse 7.

Verse 8

Verse 9
 profession
 joined with
 hatred and
 malice, a
 note of an
 hypocrite.
 Verse 10
 Loue of our
 brother, a
 signe of re-
 generation.
 Verse 11
 Verse 12

Verse 13.

Verse 14

Verse 14

vs. I haue written vnto you Fathers; because ye haue knowne him that is from the beginning: I haue written vnto you young men, because ye are strong; and the word of God abideth in you: and ye haue overcome that wicked one.

Ch. *If we be in the estate of grace vnder Gods fauour in Christ; how may we abide in it?*

Verse 15

Ioh. Loue not this world [*the corrupt Estate of mankind out of Christ,*] neither the things that are in the world [*for first of all; to giue reasons,*] if any man loue this worlde, the loue of the father [*wherewith hee loued the Father*] is not in him.

Verse 16

[*Secondly*] for all that is in this world, as the lust of the flesh [*the corruption of nature, which chiefly breaketh out in euill concupiscence*] the lusts of the eies [*the fruit of the former, stirred up by outward prouocations, especially in the eie, as it is manifest in adulterie and conuoufnes*] and the pride of life [*i. Arrogancy and ambition among men in common conuersation of life,*] is not of the Father, but of the world.

Verse 17

And [*thirdly*] this world passeth away and the lust thereof: but he that fulfilleth the will of God, abideth for euer.

Ch. *What other things are we to do, that we may continue?*

Verse 18.

Ioh. Little children, it is the last time; and as yee haue heard that Antichrist shall come, [*a speciall Antichrist, the chiefe of all other; who is now manifest to be the Pope of Rome*] euen now are there many Antichrists [*heretickes, denying eyther the natures of Christ, or his offices: or the vniou and the distinction of his natures:*] wherby we know that it is the last time.

Ch. *Those whome you call Antichristes, were of our company, and professed as wee doe.*

Verse 19.

Ioh. They went out from vs, but they were not of vs: for if they had beene of vs, they should haue continued with vs. But *this cometh to passe*, that it might appeare that they are not all of vs.

Ch. *How can we be assured of our continuance in grace, for we may fall as well as they doe?*

Verse 20.
Gods spirit dwelling in the heart, a signe of perseuerance.

Ioh. But yee haue annointment, [*the grace of Gods holy spirit, resembled by the annointings in the old Testament*] from that holy one [*Christ, Luke 1.15.*] and know all things.

Ch. *If we know all things, then you need not write vnto vs of these matters.*

Verse 21

Ioh. I haue not written vnto you, because ye know not the trueth: but because you know it, and that no lie is of the trueth [*i. ye can distinguish betweene the sound doctrine of the Gospell, and errors.*]

Verse 22

Papists denie Iesus to be Christ:

Ch. *What is this lie which you speake of?*

for though in words they magnific him: yet in their

Ioh. Who is a lier, [*a deceiver, a seducer,*] but hee that denieth that Iesus is Christ, [*the Messias or Saviour of mankind?*] The same is that Antichrist, that denieth the Father and the Sonne.

Ch. *Those whom you meane (say they) defend the doctrine of God as well as we; and they vse to call him Father.*

Ioh. Who

Job. Who so denieth the Son, hath not the Father.

Ch. What doe you infer vpon this, if it be the last time as you haue said?

Job. Let therefore abide in you, that same [doctrine concerning Christ] which ye haue heard from the beginning: [which the Apostles preached, and before them the Prophets since the beginning of the world] If that which ye haue heard from the beginning remaine [ye beleenuing and obeying it] in you, ye also shall continue in the same, and in the Father.

And this is the promise which he hath promised vs, euen life eternall.

Ch. We cannot perswade our selues of perseuerance, seeing men so commonlie fall away from Christ among vs?

Job. These things haue I written vnto you, concerning them that deceiue you; [not meaning them of you, as you seeme to take it.]

But that annointing [the spirit which ye haue receiued of Christ, and which hath led you into all truth] which ye haue receiued of him, dwelleth in you [abideth in you, and will so continue:] and ye neede not that any man teach you, [any other doctrine beside this which ye haue learned already:] but as the same Annointing teacheth you all thinges, and is true & not lying, and as it taught you, ye shall abide in him.

And now, little children abide in him, that when he shall appeare, we [being iustified in Christ,] may haue boldnesse, and not be ashamed, [neither Sathan nor our consciences accusing vs for sinne,] before him at his comming.

Ch. We are still in doubts to returne backe to that which you sayd before, how an endenour to keep the commandements, should be a signe of fellowship with Christ.

Job. If we know that he [God] is righteous, know ye that he which worketh righteousness is borne of him [as a childe is knowne to haue such a man for his Father, because he resembleth him.]

CHAP. II.

Ch. **A**Re not we then borne of God?

Job. Behold what loue the Father hath giuen to vs, that we should be called the sonnes of God.

Ch. The world doth not report vs as the sonnes and daughters of God, but for the refuse and offscouring of the world.

Job. For this cause the world knoweth not you, because it knoweth not him.

Ch. Can Gods children be subiect to such infirmities and miseries as we are?

Job. Dearly beloued now are we the sonnes of God, but yet it is not made manifest what wee shall bee: and wee knowe that when hee shall bee made manifest, we shall be like him; [hauing not equalitie, but likenesse of holinesse and glorie:] for we shall see him as he is; for now we see him as it were through spectacles in the word and Sacraments]

Ch. Alas poore wretches, we are not like Gods children; for we are euen sold under sin, and daylie carry a masse of corruption about vs.

Job. Euery

doctrine by
necessitie
consequen
they came
him to be a
king, a
priest, a
prophet.
Verse 23.
Verse 24.
Pe. seuene
in the know
ledge & o
dier ee of
the Gospel,
a signe of
communiō
with Christ
Verse 25
Verse 26
Verse 27

Verse 28.

Verse 29

Verse 1

Verse 2

Verse 3

A desire, &c.
an endeour
to vie good
means to
cleane our
selues of our
corruptions
and priuie
sins, is a
marke of a-
doption.

Verse 4

Verse 5

Iob. Euery one that hath this hope [to see him as he is] purifieth [i. though he be subiect to sinne, yet he desireth and useth the means to cleane himself from sin:] euen as he is pure, [setting before him Christ as a patterne to follow.]

Ch. Howe prooue you that an endeour to purifie our selues, is a note of adoption?

Iob. [By the contrary] whosoever committeth sin, [practiseth sinne with full consent of will, not endeuouring himselfe in holinesse of life,] transgresseth also the lawe: [and for that cause, being under the curse of the Law, cannot be Gods children:] for sinne is the transgression of the Law, [vnderstand by Law, not morall Law, but any commandement of God, whether it be in the lawe or Gospell.]

And [again] ye know that hee was made manifest, [tooke our nature on him] that he might take away our sinnes [the guilt and punishment at once, and the corruption by little and little,] and in him is no sinne.

Verse 6

[Thirdly] whosoever abideth in him sinneth not: [he doth not giue himselfe to sinne, so as it should raigne in him:] Whosoever sinneth, hath not scene him, nor knowne him: [to wit, effectually, so as he can apply Christ and all his benefites to himselfe.]

Ch. But some teach that faith is sufficient, and they embolden vs to liue as we will.

Verse 7

Iob. Little children, let no man deceiue you; he that worketh righteousness, is righteous, as he is righteous.

Verse 8.

He that committeth sinne, [though hee say he doth beleue, and therefore thinkes himselfe iustified before God,] is of the Diuell, [i. resembleth the Diuell, as the child doth the father; and is gouerned by his spirit:] for the Diuel sinneth from the beginneth [of the world] [which appeareth that] for this purpose was made manifest the Sonne of God; that hee might dissolue the works [for the beginning and continuance of all rebellion and disobedience to God,] of the Diuell?

verse 9

Loosnes of
life or the
practise of
sin, a note
of the child
of the diuel
for the pre-
sent time.

Verse 10.

[And further, to display these seducers] whosoever is borne of God sinneth not, [i. doth not keepe a course in sinne, howsoever he fall by infirmities:] for his seed [i. Gods word cast into the heart by the operation of the Spirit, making a man to spring up into a new creature,] remaineth in him: neither can he sinne, because he is borne of God.

Ch. Briefly to come to the point; how may it be knowne, who is Gods childe; and who (is to be reputed) the child of the Diuel.

Iob. In this are the children of God knowne and the children of the Diuell: whosoever worketh not righteousness, is not of God; neither [to giue you a p'aine example,] he that loueth not his brother.

verse 11

For, this is the message which ye haue heard from the beginning, that wee should loue one another.

verse 12

Not as Cain: hee was of that euill one [Sathan,] and slue his brother: and wherefore slue he him? because his owne workes were euill, and his brothers good.

Ch. Yet

Ch. Yet if we loue those which be our brethren, according to the flesh neuer so much, they cease not to hate and persecute vs.

Iob. Marueile not my brethren, though this world hate you.

verse 13

If not to loue, bee a note of the childe of the diuell, what is the note of Gods childe?

Iob. We know that we are translated from death to life, because wee loue the brethren, [*i. such as be Christians, because they are Christians,*] [*as on the contrary*] he that loueth not his brother, abideth in death: [*is vnder the state of damnation.*]

Verse 14
To loue a
Christiā be-
cause hee is
a Christian
or godlie
man, is a
note of
Gods child.
Verse 15
Verse 16.

Whosoever hateth his brother, is a manslayer, and yee know that no manslayer hath eternall life abiding in him.

Ch. You haue shewed vs fully, that loue is a work of adoption: Now shewe vs how we may know whether we loue our brethren or not?

Iob. Heerby we haue perceiued loue, that he laid down his life for vs: therefore we ought [*carried with the like affection of loue*] to lay downe our liues for the brethren.

Ch. Many in speech doe pretend loue, but we find not this willing affection & readinesse to shewe loue.

Iob. Whosoever hath this worldes good, [*wherewith this life is sustained*] and seeth his brother haue need, and shutteth vp his bowels: i. hath no compassion, because it sheweth it selfe by the rolling of the intralles, from him, how dwelleth the loue of God in him?

Verse 17
Compassi-
on stirring
in the heart
a note of
loue.

Ch. What other note is there of true loue?

Iob. My little children, let vs not loue in word, nor in tongue onely, but in deed and in truth [*sincerely.*]

Verse 18.
Works of
mercy, signe
of loue.

1. For thereby we know that we are of the trueth, [*sound professors of the Gospell of Christ,*] 2. and shall before him appeale our hearts [*in regard of any accusation that our conscience shall lay vnto vs before Gods iudgment seat.*]

Verse 19
Sincere
loue, a note
of sincere
profession,

If our heart condemne vs, [*an euill conscience accuse vs*] God is greater than our heart [*namely in iudging of vs:*] and knoweth all things.

Ch. How may we know that our consciences wil not condemne vs?

Verse 20
Verse 21
Boldnes in
praier, a
signe of a
pacified
conscience.

Iob. Beloued, if our heart condemne vs not, then haue we boldnes toward God, [*i. to come vnto him by prayer.*]

Ch. What other fruite is there of true loue?

Iob. Whatsoever wee aske, we receiue of him; because we keepe his commandements, and doe those things which are pleasant in his sight.

Ch. What are these commandements?

verse 22
verse 23

Iob. This then is his commandement, that we beleue in the name of his Sonne Iesus Christ, and loue one another as he gaue commandement.

Ch. Haue they which keepe these commandements their prayers granted? prooue this.

Iob. [*Yes*] For he that keepeth his commandements dwelleth in him, and he in him.

verse 24

Ch. How

The operation of Gods spirit in sanctifying vs, a signe of communion with God.

Ch. How may we know that God dwelleth in vs, and we in him?

Iob. Heerby we know that he abideth in vs, by that spirit [of sanctification, whereby we are renned] which he hath giuen vs.

CHAP. IIII.

Ch. TO returne againe to that which was before mentioned: shall wee beleue all that say they haue the spirit?

Verse 1

Iob. Dearly beloued, beleue not euery spirit [i. doctrines, which men bragging of the spirit doe teach;] but trie the spirit whether they be of God: for many false Prophets are gone out into the world.

Ch. How may we discern of spirits?

Verse 2

Iob. Heerby shall ye know the spirit of God; euery spirit [doctrine] which confesseth that Iesus Christ [the Messias] is come in the flesh [is made true man; this being the substance of the Gospell,] is of God.

Verse 3

And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whom ye haue heard, that he shall come, and now already he is in the world.

Ch. We feare: because these false spirits are of great power, to perswade and seduce many.

Verse 4

Iob. Little children, ye are of God, and haue overcome them: for greater is he that is in you [Gods spirit,] than he that is in the world [the spirit of Sathan.]

Ch. But the doctrine of these men is of great account, and hath many followers in the world; ours hath but few which embrace it.

Verse 5

Iob. They are of this worlde, therefore speake they of this worlde, and this world [i. ignorant and ungodly men] heareth them.

Verse 6

We are of God; he which knoweth God, heareth vs: he which is not of God heareth vs not. Heerby know we the spirit of truth, & the spirit of error [namely by the liking and applause of the world.]

Ch. How may we preserve our selues against these seducers?

Verse 7

Iob. Beloued, let vs loue one another, for loue commeth of God: and euery one that loueth, is borne of God, and knoweth God: [by a speciall knowledge, whereby they are assured that God the Father of Christ is their father; Christ their Redeemer; the holy Ghost their Sanctifier.]

Verse 8

He that loueth not, knoweth not God, for God is loue, [i. wholly bent to shew his loue and compassion to his people.]

Verse 9

[For a prooffe of this,] heerein was that loue of God made manifest among vs, because God sent that his only begotten Son into the world, that we might liue through him.

Verse 10

Heerein is that loue, not that we loued God; but that hee loued vs: and sent his sonne to be a reconciliation for our sinnes.

Ch. What of all this?

Verse 11

Iob. Beloued, if God so loued vs, we ought also one to loue another.

Ch. How

Ch. How can God manifest his loue to vs, be being a spirit and inuisible?

Ioh. No man hath seen God at anie time: [nevertheles] if we loue one another, [this is a signe] that God dwelleth in vs, & his loue is perfect in vs: [in that loue wherewith he loneth, is thoroughly made manifest towards vs by our loue: as the light of the moone shining on vs, argueth the light of the Sunne shining upon the moone, of whom (as from the fountaine) the moone takes her light.]

Ch. How may we know that God dwelleth in vs?

Ioh. Heerby doe we know, that we dwell in him, and he in vs: because hee hath giuen vs of his spirit.

Ch. What other signe haue you of Gods dwelling in vs?

Ioh. We haue seene and doe testifie, that the Father sent that Sonne to bee the sauour of the world.

Whosoever confesseth [in faith and loue] that Iesus is the sonne of God; in him dwelleth God, and he in God.

Ch. The diuell wil confesse Christ.

Ioh. And we [which is more] haue knowne and beleued the loue which God hath in vs.

Ch. Declare how our loue should be a signe of Gods dwelling in vs?

Ioh. God is loue, and [therefore] he that dwelleth in loue, dwelleth in God and God in him.

Ch. God is loue we grant, but how may we know, that God is loue to vs?

Ioh. Heerby is that loue perfect, [i. fully made manifest in vs;] that we may haue boldnesse [to stand before him without feare,] in the day of iudgement: for euen as he is, euen so are wee in the worlde [not in equalitie, but in conformitie of holinesse.]

[As may appeare by the contrarie] there is no feare in loue [i. when a man is assured of Gods loue to him, he doth not distrust nor seruely feare him in respect of his sinnes] but perfect loue casteth out feare: for feare hath [checkings and torments of conscience;] and hee that feareth is not perfect in loue.

Ch. What other signe is there that God is loue to vs?

Ioh. Wee loue him because he loued vs first [as when a man warmes him, the heat of his bodie is because the fire is first hote.]

Ch. If this be so, then they which loue not their brethren, are loued of God in Christ: seeing all generally say they loue God.

Ioh. If any man say, I loue God, and hate his brother, he is a lyar: for howe can he that loueth not his brother whom he hath seene, loue God whome hee hath not seene?

And this commandement haue we of him, that he that loueth God, should loue his brother also.

verse 12.

verse 13.

verse 14.

verse 15:

A sincere confession of the Gospel, a note of communion with Christ.

verse 16

verse 17

To be like God in holinesse of life is a signe of his loue to vs particularlie.

verse 18

verse 19.

Our loue of God, a signe that hee loueth vs particularlie.

verse 20

verse 21

CHAP. V.

verse 1

WHosoever beleueth that Iesus is that Christ [*true Messias*] is borne of God : and euerie one that loueth him which did beget [*i. God the Father,*] loueth him also which is begotten of him, [*the childe of God a true Christian.*]

Ch. *This being manifest that they are hypocrites which say they loue God, yet shew no loue to their brethren; teach vs how we may know that wee loue our brethren?*

verse 2

An endeavour to obey the commandments, a sign of loue of our brother.

verse 3

Job. In this we know that we loue the children of God, when wee loue God and keepe his commandments, [*that is, endeavour to keepe; the beginning of the action being put for the whole.*]

For this is the loue of God [*the dutie of loue to God*] that we keepe his commandments.

Ch. *But no man can keep the Law?*

Job. His commandments are not burdenous [*to them that are in Christ; and are freed from the curse of the law, which makes the Law grieuous, and are also guided by his holy spirit.*]

[*And this is apparent*] for al that is born of God ouercommeth the world, [*Sathan with all corruptions and workes of darkenes.*]

verse 4

Ch. *By what means?*

Job. And this is the victorie which hath overcome the worlde, euen our Faith [*which is the instrument and band whereby we lay holden him, that he in vs, and so we by him might overcome the world.*]

verse 5

Who is this that ouercommeth this worlde, but he which beleueth that Iesus is that Sonne of God?

Ch. *How may we be resolved that Iesus of Nazareth the son of Mary, was the son of God, and the Messias: he came but basely into the world?*

verse 6

Proofes inuincible that Iesus of Nazareth the son of Mary was the son of God against the Iewes.

Verse 7

verse 8.

Job. This is that Iesus Christ, which came by water, [*sanctification signified by the legall washings,*] and blood [*imputation of Christs righteousness, or the sprinkling of his blood:*] not by water only, but by water and blood : [*because Christ worketh both iustification and sanctification together:*] and it is that spirit [*a mans owne conscience inwardly purified*] that beareth witnesse: for that spirit is truth: [*that is, that the testimony of the Spirit of adoption, certifying vs that we are the Sonnes of God, is true.*]

For, [*that I may speake yet more plainly*] there are three which beare recorde in heauen, the Father, the Word, [*the Son*] and the holie Ghost: and these three are one, [*namely in testimony.*]

And there are three which beare record in earth, the Spirit, and the water, and blood; and these three agree in one.

Ch. *How shew you that these witnesses be autentically to be beleued?*

Job. If we receive the witness of men, the witness of God is greater: for this is the witness of God, [*i. that was said to come from heaven;*] which hee testified of his Son.

[*Again,*] he that beleeveth in that Son of God, hath the witness in himselfe, [*the peace of conscience which he may feele in himselfe:*] [*And further,*] he that beleeveth not God, maketh him a liar: because he beleeveth not the record, that God witnessed of his son.

Ch. What is the effect of that which these witnesses testify?

Job. And this is that record, to wit, that God hath given vnto vs eternal life, and this life is in his Son.

He which hath the Son, hath life; and he which hath not the sonne of God, hath not life.

[*And to conclude,*] these things haue I written vnto you that beleue in the name of the son of God, that ye may know that ye haue life eternal, and that ye may beleue [*i. increase in faith*] in the name of that son of God.

Ch. How can wee haue life eternal now, that are so miserable, and so full of wants?

Job. And this is that assurance that we haue in him, that if we ask any thing according to his will, he heareth vs.

Ch. How may we know that God granteth our prayers, made according to his will?

Job. If wee know that he heareth [*that is (as it were) to give an eare to our prayers,*] whatsoever we aske, we know that we haue the petitions which wee haue desired of him [*though the things which we asked, be not given vs in that measure, and manner, and time in which we asked them.*]

Ch. Let vs heare an example of those things which God will grant, when we pray?

Job. If a man see his brother sinne a sinne, that is not vnto death; [*that is, which may be pardoned,*] let him aske [*pardon in his behalfe,*] and he shall giue him life for them that sinne not vnto death; there is a sin vnto death [*after which necessarily damnation followeth, as the sin against the holy Ghost:*] I say not that thou shouldest pray for it.

Ch. But is not every sin a sin to death?

Job. All vnrighteousnes is sin [*and therefore deserueth death:*] but there is a sinne not vnto death; [*namely, that which is pardoned in Christ.*]

Ch. We feare least we haue committed this sin which is to death.

Job. We know that whosoever is borne of God, sinneth not: but hee that is begotten of God, keepeth himselfe, and that wicked one [*Sathan*] toucheth him not [*i. doth him no violence, or he cannot give him a deadly wound.*]

We know that we are of God, and this whole world lieth in euill: [*that is, in seruitude vnder Sathan & sin.*]

Ch. How shew you that we are of God?

Job. We

verse 20

Iob. We know that the Sonne of God is come, and hath giuen vs a minde to knowe him that is true, and wee are in him that is true; that is, in his Sonne Iesus Christ: this same is that very God and that eternall life.

Ch. How may wee keepe our selues in God, and neuer commit the sinne to death?

verse 21

Iob. Little Children, keepe your selues from Images, [whether they bee of false Gods, or of the true God.]

PSALME XV.

Iehoua. David.

verse 1



Iehoua! who shall dwell [as *Pilgrims dwell in tents*] in thy tabernacle, [the *Church militant*?] who shall rest in thy holy Mountaine, [the *kingdome of heauen*?]

Ieho. He that walketh perfectly, [that is, he which leadeth the course of his life vprightly.]

Dau. Who is the vpright man?

verse 2

Sincerity of life, in righteousness and holiness, a note of

Gods child,

verse 3

Seue notes

of an vpright man.

verse 4

verse 5.

verse 6.

Ieho. He that worketh righteousness [according to the commandements of the second Table,] and speaketh the truth in his heart [as he thinketh his heart and tongue agreeing.]

Dau. By what notes may this vpright man be knowne, and who is he?

Ieho. I. He that slandereth not with his tongue: II. nor doeth hurt to his neighbour: III. nor receiueh a false report against his neighbour.

IV. In whose eyes a vile person, [an vngodly and vnrigheteous man;] is contemned, but he honoureth them that feare God: V. Hee that hauing sworn to his owne hinderance, changeth not.

VI. He that giueth not his money to vsurie. VII. neither taketh reward of the innocent.

Dau. Are these notes vnfalible?

Ieho. He that doth these things, shall neuer bee mooued, [shall abide in Gods fauor for ever.]

A

A BRIEFE DISCOURSE, TAKEN OVT OF THE WRITINGS OF HER. ZANCHIUS. Wherein the aforesaid case of Conscience is disputed and resolved.

Affertion. 1.

Only the elect, and all of them : not onely truly may bee, but also are in that time which God hath appoynted them in this life, indeed assured of their Election to eternall life in Christ : and this is done not one waye, but manye waies.



We say that the Elect alone may bee, and indeed are made sure of their election : that so wee maie exclude the reprobate hypocrites: for considering they are not elected, they can neuer be truly perswaded that they are elected. I say truly : because it may come to passe that manie in their owne thinking shall bee predestinate : yet in truth they are not perswaded so : for they are deceiued. We haue an

example in temporarie Christians, who thinke of themselves that they belecue in Christ, but truly doe not belecue : for their Faith is in hypocrisie : and for a time onely. Wherefore a true and certaine perswasion of Election can neuer befall any of the reprobates: because the true perswasion of Heauenly matters, commeth of the holie Ghost; which neuer perswadeth any false matter. Wherefore, how can reprobates bee perswaded that they are elected? This considered, it is not amisse, that wee attribute this perswasion (of which wee now speake) to the elect alone. We adde further, *that all the elect, not only maie bee, but are indeede made sure of their Election*: which must bee demonstratiuelie confirmed against Schoole-men, and other our aduersaries. Wee saie, *this is done in the time appoynted*; because the Elect, before they bee called to Christ, are neuer sure of their Election : nay, they neuer thinke of it; as appeareth in *Paul* before hee was called, and in others. Againe, in like manner after they haue beene called; yet not presentlie are made sure of their election : but some sooner, some later. Lastly wee adde, *that this is done manie waies*, what they are, (if not perfectly, yet in part I will afterward shew.) Now let vs come to the matter.

1. Cor. 2. 10.
Mat. 11. 27.

The Schoolemen demaunde whether a man maie bee made sure of his Election? And they determine that a man cannot, except it bee by diuine reuelation : because *Predestination* is in GOD, and not in vs. And no man knoweth the things of GOD, but the spirit of God : as no man knoweth the things of man, but the spirit of man which is in him. Againe, who knoweth the minde of the Lord? therefore (say they) some speciall reuelation is needfull : if any desire to bee certified, either of his owne or of any other mans predestination, their sayings are not simply to bee disliked : but in that meaning, in which they

1. Cor. 2. 16.
Ro. 12. 14.
The Elect by the testimony of the holie Ghost are made sure of their election.

Ioh. 16. 13.

vnderstand them, they are no waie to bee approued. For they take a speciall reuelation to bee this, if God shall signifie and saie expressly to any : either by some Angell outwardly, or by his spirit inwardly, that he is predestinate to life: after which sort, they hold that *Paul* and a fewe other Saints had their predestination reuealed to the. So they conclude that, because euerie man hath not his Election reuealed to him after this manner, that all men cannot bee assured of their Election. But they are deceived; for GOD, not onely by this one manner which they speake of, doth reueale his will and his counsels; but by many: for God reuealeth things, either by the inward inspiration of his spirit, or outwardly by his word: or both inwardly and outwardly by inward and outward effects. By his spirit he did inspire his Prophets, and open many things to come. And Christ said to his Apostles, as concerning the holie Ghost: He shall leade you into all truth. By his word hee spake vnto the prophets, and in like manner, by his word he teacheth vs his will. Also by diuers effects, he declareth either his mercie or his iustice: as it is knowne. The same must bee thought of the reuealing of his election: to wit, that GOD reuealeth the same to the Elect, by the holie Ghost, by the word, and by the most certaine effects of Predestination.

The first testimonie, by which God assureth vs of our election, is the inward testimonie of the spirit, of which the Apostle saith: *The spirit (of God) testifieth vnto our spirits, that wee are the children of God.* Now what is it to be the son of God, but first of all to be predestinated to be the child of God by adoption: and then to be made actually the son of God by faith: & lastly by the same spirit also to be regenerate as Gods children are, and to put on the nature of the sonne of God, or rather the son of God himselfe, as the Apostle speaketh. Therefore the holie Ghost, whilest he inwardly beareth record vnto our spirits, that is, to our minds being inlightened by his light, that we are the sonnes of God, most plainly reuealeth that wee were predestinate from all eternitie to adoption: for men are not made the sonnes of God by faith, nor regenerate to be the sons of God, nor put on Christ: except they be first of all predestinated to adoptiō. And there can be nothing more certaine then this testimonie: for who better knoweth the things of God, his counsels and decrees, then the spirit of God, which searcheth all things, yea the deepe things of GOD: therefore hee can most truly reueale vnto euerie one of vs, the certaintie of our election. And he cannot deceiue vs in reuealing it: for he is the spirit of truth, which can neither deceiue nor bee deceived. If an Angell from Heauen should be sent to thee, as hee was sent to Marie, and as hee spake vnto the Fathers, and should tell thee in the name of God, that thou wert elected to life euerlasting: wouldst not thou say that thou couldst not then doubt any longer of thy election? But so much the more certaine is the testimonie of the spirit, which beareth record to our spirit, that wee are the sons of God: by how much the holie Ghost doth more knowe the things of God then anie Angell: and can lesse deceiue then an Angell. And so much the more sure is this testimonie, considering it is not kept

kept in the bodilie eares, where it might soone vanish away, but in our minde & spirit: because the spirit beareth record to our spirit. And further, that the holy Ghost neuer departeth from our spirit, but dwelleth in vs, abideth in vs, speaketh in vs, sheweth forth his power in vs, prayeth in vs. Therefore the Apostle Rom. 8. 15. saith, that wee haue receiued the spirit of adoption, by which wee crie Abba, Gal. 4. 6. Father: as though he should say, this testimony of the spirit is altogether so sure, by which he beareth vs record that wee are the sonnes of God: that presently without doubting, we can call vpon God, and crie Abba, Father. And all the Elect haue this testimonie, being made the sonnes of God by faith, and being renued by the holie Ghost: and ingrafted into Christ. For so the Apostle Rom. 8. 9. speaketh, If anie man haue not the spirit of Christ, he is not his: therefore, whosoever is Christs, and is ingrafted into Christ, it is necessaric hee should haue the spirit of GOD. And whosoever haue receiued and doe enioye the spirite of Christ; to their mindes the same spirite beareth recorde, that they are the sonnes of GOD, and maketh them to crye Abba, Father. And it is certaine, that no man is renued by the holie Ghost, which is not perswaded that God is his most mercifull and most louing Father: and therefore can call vpon him as a Father. Therefore, although all menne in that they are assured by the certaintie of faith, that God is their Father, and they are his sonnes, doe not thereby argue and conclude that they are elected to eternall life; yet all men indeed haue thereby a sure testimonie of their election to glorie: because if they be the sons of God, they are also heires of eternall life. This Testimonie I will brieflie comprise within this Demonstration: Whosoever call vpon God, and in their hearts cry Abba, Father, they are the sonnes of God: and it is certaine that they thus crie by the spirit of God. And they which are the sonnes of God, are also heires of eternall life, and they haue been predestinate to adoption: therefore it must needs be, that all they which are perswaded, that they are the sonnes of God by the holy Ghost, are predestinate to eternall life, and must be perswaded of it. This is the first testimonie and the first waye, by which God reuealeth to euerie Elect man his predestination: namely, by the holy Ghost within our hearts, bearing record vnto vs, that wee are the Sons of God in Christ, and by Christ. And let this be the first argument, also seruing to confirme our assertion.

Ver. 2.

The elect out of the word of God, their conscience making the assumption, at length they may be certainly perswaded of their pre-
any destination.

The second waie, by which God reuealeth to euerie man his predestination, is by his worde. I meane not anie particular worde, by which hee doth declare to anye outwardly in priuate and speciall maner, and that in expresse wordes, his election: but the generall worde of the Gospell, by which Christ calleth all them which beleue in him, elect, both by himselfe and by his Apostles, as in the new Testament euerie where is most manifest. For although in particular propositions hee saie not to thee, or to him particularly, Thou art elect to eternall life: yet by meanes of generall propositions, he doth as well conclude in the heart of euerie one that beleueth, that hee is elected: as

anie man shall bee able to conclude vnto particular men, that euerie one of them is a liuing creature indued with reason by this generall proposition: *Euerie man is a reasonable creature indued with reason*: the assumption being suppressed. Therefore after this maner dealeth GOD; He hath chosen all and euerie scuerall man whom hee was to indue with Faith, to haue the euerlasting inheritance.

a That
whereby
a man ap-
plies the
general
promise to
himselfe.

Furthermore, he publisheth it to al the Elect by the Apostles in this generall proposition, *that all the faithfull are elect to eternall life*: a the assumption is concealed in the worde of GOD. But when he giueth vs faith, hee maketh euerie one of vs to make an assumption by himselfe in his minde: But I am of the faithfull: for I finde in my selfe that I truely belecue in Christ. Therefore who is it that maketh this conclusion for thee, that thou art predestinate to euerlasting life? euen GOD himselfe: the proposition being taken forth of the Gospell, and the assumption proceedeth of the gift of Faith. But that indeed by which wee properly attaine to the knowledge of the matter contained in the conclusion, is the *middle tearme*, as they call it. Wherefore it is manifest, that GOD by the worde of his Gospell, where hee saith; *that all the Faithfull are elect*: doth reueale to euerie faithfull man his owne predestination. Onely this one thing is to bee required, that the Faithfull man hearing the vniuersall propositions, in his minde should make an assumption: But I am faithfull by the gift and grace of God. And is not GOD said to haue reuealed to euerie man his speciall malediction in this generall proposition, *Cursed is euerie one that doth not continue in all things that are written in this booke*: although hee say to no man specially, thou art accursed: for euerie one doth make this assumption, that he is accursed: because he knoweth most certainly that hee doth not continue in all things that are written in the booke of the lawe. Therefore the Schoole-men are deceiued, when they say, it may be that euerie man maie bee sure of his election: namely, if GOD which is able, will reueale it to him: yet, that he doth onely reueale it to a verie fewe, as the Apostles: for God (as hath beene proued and declared) euen by his word, in generall propositions doth reueale to euerie man his predestination: for what canne bee more certaine than this demonstration? Whosoever do truely belecue in Christ, they are elect to eternall life in Christ: but I truely belecue in Christ; therefore I am elected. But some make an exception and say, that this were a demonstration, and that most certaine and euident, if a man might bee able to knowe that hee were indued with true Faith in Christ: but here lieth all the difficultie. For manie thinke that they truely belecue in Christ, whereas neuerthelesse their Faith is hypocriticall and temporarie: as appeareth by the Euangelists.

They which
doe truely
beleue,
know that
they be
leue.

Answer. We graunt that they which belecue by such a faith, which is in hypocrisie and onely lasteth for a time; that they are deceiued whilst they think that they doe truely belecue, and yet doe not indeed: for they are like them which dreame that they are Kings, when as they are very beggers: but wee saie, that they which belecue by a true faith, doe knowe whether they truely belecue

or

or no: and they are not deceiued when they say and thinke that they truly beleue. For they are like vnto them, which handling a pretious stone, by reason that they are indued with sense, know and say, that they handle it. And if no man might certainly know, whether he beleueed truly or not: why doth the Apostle say, *Trye your selues whether you be in the Faith?* And if it bee so, ^{2. Cor. 13.} no man can euer certainly knowe, whether hee bee iustified: considering that they onely which truly beleue, can bee iustified. And if a man giuing credit to another mans words, doth certainly know that he beleueth him: how much more dooth hee knowe it, which being indued with true Faith by the holy Ghost, beleueth the Gospell? In a worde, godlie writers haue proued against School-men, that they which are indued with true faith in Christ, cannot be ignorant of it. But (say they) no man is certaine of his perseuerance in faith: and therefore out of this vniuersall proposition, *He which beleueth, namely, with a true and constant faith, is elected to life*, no man can conclude that hee is elected, by reason that albeit hee maye know, that he is indued with true faith, yet hee cannot tell whether it shall be perpetuall. This collection is absurde, and the learned haue fully proued, that true faith is perpetuall. And therefore they which certainly know, that they beleue in a true faith, are also certaine, that the same their true faith shall neuer perish in this world: partly for the promise of God, *I will put my feare into their hearts, that they may neuer depart from mee*: and partly for the praier of Christ, *I haue prayed for thee Peter, that thy faith doe not faile*. Seeing it is so, it is verie certaine, that God by his worde, in which generally hee saith, that all the faithfull are elect, dooth reueale to euery man his election: considering that the proposition taken out of the Gospell, is most certaine, and euery faithfull manne maye certainlye assume to himselfe, that he is indued with true faith in Christ.

^{I. re. 33. 40}
^{Luk. 22. 32}

The third way by which God reuealeth to euerie one of vs his predestination, is by the effects of predestination, as well inward in vs, as outward: by which, as by certaine markes imprinted in vs, hee dooth seale vs to him selfe in Christ: and doth so seale vs, that if wee shall giue diligent heed, we may thereby euidently perceiue, that wee are set apart from the common sort of men, which is often called by the name of the worlde: that wee are foreknowne for his sonnes, and loued in Christ, and predestinated to eternall life; yea, and that we appertaine no longer to the world, but to that citie which is aboue, that hath his foundation as the Apostle saith. And we haue a two folde reason of this argument: one, because these effects (of which wee speake, and which wee will afterward handle) GOD worketh not in anye, but in his elect; as also afterward wee will shew. Therefore by right a man may, by a true feeling and experience of these effects in himselfe, bee assured of his particular election and predestination, to haue fellowship with Christ in all his graces. For if predestination (as Augustine witnesseth) bee a preparation to the blessings of GOD, by which most certainly they are made free, whosoeuer are made free; therefore whosoeuer feelth himselfe freed through these graces of GOD

^{Verse. 9.}
By the effects of predestination a man may gather his predestination.

^{Heb. 11. 10.}

The effects of predestination which are in vs, are like seales

imprinting
the image
of Gods e-
lection in vs.

GOD, may be assured and certified of his predestination. The other reason is, that these effects are not onely the effects simplie of predestination, but also such effects they are, that they may also bee scales of it: namely in printing in vs a liuely forme and image of GOD, foreknowing vs, louing vs, electing vs. And therefore, albeit wee cannot see the purpose, the foreknowledge, the election and predestination of GOD as concerning our selues, in GOD himselfe foreknowing, willing, and electing vs: yet wee maie beholde in our selues some sure representations of all these imprinted, and euen stamped in vs by the worde: and so by the beholding of these formes and impressions in our selues, wee shall easily bee brought to the knowledge of those patterns, (as it were) which are in the Lord himselfe. The matter (by reason it is verie good and comfortable) maie be declared by a similitude: God is like vnto the sunne in regarde of vs: the sunne when it shineth vpon vs, and after a sorte looketh vs in the face, it doth after such a sort imprint an image of his light in our eyes, that wee also in like manner being made partakers of his light, may looke againe vpon the sunne it selfe, and vpon his light: for the light of the sunne and his beames being sent downe vpon vs, are beaten backe and reflected againe towards the sun. So in like maner the foreknowledge of God, by which he hath and would acknowledge for his from all extremity, it alwaies resteth in God, & cannot of it selfe be perceiued of vs. But yet whilst God doth acknowledge vs for his, he doth portraite in vs his elect, a certaine forme and image of his foreknowledge: by which he maketh vs, renouncing al other Gods, to acknowledge him for our onely true God. Thus it commeth to passe, that through this true knowledge of God, which he vouchsafeth vs & by which we do acknowledge God for our God & Father: we may after a sort behold in God himself his foreknowledge, by which he hath foreknown vs for his sonnes. For first of all, God doth acknowledge vs for his, and then the elect being made partakers of this his light and knowledge, he causeth vs in like maner to acknowledge him. To this purpose serueth that which our Saujour Christ saith: first, (saith he) I knowe my sheepe, after he addeth, & againe, I am knowne of mine. As though he should say, whiles I acknowledge the for my sheepe, I make the by meanes of this my light & knowledge, that they also can acknowledge me for their pastor. So the apostle saith to the Galathians: when ye shall know God, or rather are known of him: he teacheth therfore, that God knew the Galathians, because he had first acknowledged the for his, in his eternall Predestination: & by giuing vnto them this his wisdom, he made them acknowledge the true God for their God. The same may be said of the loue of God, by which he loued vs in Christ to euerlasting life, before the foundatio of the world: God by louing vs dooth print in our hearts the image of his loue, by which we may loue him againe from our hearts: and as it were by the reflection of the sunne beames sent downe into our hearts, wee maie bee prouoked to loue againe. For the loue of GOD to vs being eternall, and causing eternall life, begetteth in the time appointed a certaine loue in vs, seruing for his eternall glorie. And

- Ioh. 10. 14.

Gal. 4. 9.

And to this purpose is that of S. Iohn: *not that wee first loued GOD, but because hee first loued vs.* As though hee had said, therefore wee loue GOD; because he first, that is, before the foundation of the world louing vs in Christ, by the ingrauing of his loue in our hearts, causeth vs to loue him againe as a Father. So loue is said, (to wit, that loue by which we loue GOD) to bee of GOD: that is, to proceede of the loue of God towards vs. And Paul writeth that the loue of God, (namely, that loue by which hee loued vs) to be shed in our hearts by the holie Ghost which is giuen vs: And by this shedding of the loue of God in our hearts, it cometh to passe that loue is also wrought in our hearts towards God. And therefore by that sound loue by which wee feele our selues to loue God, wee are made to knowe how great that loue of God is, by which hee lued vs from all eternitie in Christ. And what is that loue else but predestination?

1.Ioh.4.10.
1.Ioh.4.7.
Rom.5.5

In like manner, election by which he singled vs from the rest of the world in Christ, that wee might be holy before him; begets in vs a certaine image euen of God himselfe, that is, another election, by which we renouncing all other Gods which are worshipped in the world, make our choise of this our true God Iehouah, to be our God, that he may be alwaies before our eies, he which sanctifieth vs, and the author of our whole saluation. Wherefore through this constant election which is in vs, we perceiue, that that election which is in God, as concerning vs, is firme and sure: not only as wee gather the cause by the effect, but also as we gather the patterne by the picture: like as by the similitude of the forme of a scale fashioned in waxe, wee doe easilie vnderstand what is the verie forme and fashion of the scale. Therefore it is manifest, that it is the manner of God by the effects of his election & predestination imprinted in vs, to reueale to euerie one of vs his owne election and predestination: And that two waies, both because there are certaine effects of predestination, and by the effects, the causes are known: and also because there are certaine liuely types of Gods fore-knowledge and election, by which wee are sealed vpp vnto GOD.

Now by the imprinting of these formes and types in vs, as the scale is in wax: the very first patterns themselves are known what they are.

Furthermore, that there is no man elected to eternall life, which shall not be sealed vp in the time appointed with these markes of Gods election: It is manifest out of these places of scripture, which treat of election and predestination. The Apostle teacheth, *that we were elected, that we might bee holie and without blame.* Also hee teacheth, that all they whom God hath predestinated, are likewise called and iustified, and by consequent indued with Faith and knowledge of God, by which they take him for their Father: with loue also, wherewith they loue him as a Father: Also with a good will and constant purpose, by which they desire constantly his glorie. Again, he saith in another place, *the foundation standeth sure, hauing this scale (in respect of GOD) the Lorde knoweth who are his.* Nowe in respect of vs, he putteth downe another

Eph.1.4.
Rom.8.30.

2.Ti.2.19.

Apoc. 2. 3.
Ioh. 6. 27.
2. Cor. 1. 21.
Ephe. 1. 13.
& 4. 30.

ther seale, saying: *let him depart from iniquitie which calleth vpon the name of the Lord*: for with this marke, all the elect are branded. They call vpon the name of the Lord, and depart from iniquitie: seeking after holinesse and a good conscience. And this is that sealing which is so often mentioned in the scriptures: As when in the Apocalips it is said, that an innumerable multitude was sealed to the Lord. For, like as the father sealed Iesus Christ as he was man and Mediator; so also the rest of his children he hath sealed, and doth daylie seale with sure notes and seales to distinguish them from other men, and the children of this age. For God is said to haue annointed vs, and sealed vs, and giuen vs the earnest of his Spirit in our hearts. And againe, to haue sealed vs with the holie Spirit of promise, and that to the daye of redemption. As it is easie to discerne a right seale from a counterfeit, so the true soules of God (by the sealing of the spirit) are distinguished from hypocrites, and lawfull children from bastards.

The chiefe effects of predestination by which the elect are discerned from the reprobate.

It remaineth, that wee should declare some effects of Predestination: by which, as by markes and seales, the Elect may be discerned from Reprobates. The first effect of Predestination, is Christ himselfe; as hee is a Mediator and a Sauour, dwelling in our hearts by his holie Spirit. For as wee are elected in him, and by him redeemed; so by the sprinkling of his blood, wee are cleansed and sealed: and by his dwelling in vs quickened, (for hee is our life, and that eternall) and therefore wee are seuered from Reprobates which alwaies remaine in death, as in the holie Scriptures wee are taught. We say that this is the first effect of Predestination, because we can enioy none of the gifts of God, either of election, vocation, or iustification, except in Christ, and by Christ: For hee hath poured out all the effects of Predestination into vs. In that therefore euerie elect faithfull man seeleth Christ to dwell in him, and to quicken him; hee hath a seale in himselfe, by which he maie knowe that hee was elected to euerlasting life in the same Christ: Apart and beginning of which life, is this spirituall life, by which wee now liue to GOD. And as euerie man knoweth himselfe to bee the sonne of GOD in Christ, because hee calleth vpon GOD from his heart as a father: so hee maye conclude, that hee is predestinated to bee the sonne of God for Christs cause. And that by this first note the faithfull maie knowe that they are elect to eternall life: the Apostle sheweth, *Knowe yee not (saith hee) your selues that Iesus Christ is in you, except yee be reprobate?* And no doubt a Type of this kinde of sealing, was that sealing which was done in Egypt, by the blood of the lambe: namely, when the houses of the Israelites were sprinkled with this blood, that they might be discerned from the houses of the AEgyptians: and so bee passed ouer vntouched of the Angell. And by Christ, as by the chiefe effect: yea and the cause too of all the effects which follow: all other effects of Predestination are put into vs, and wee are sealed with them. The Apostle nameth three principals, our calling, (to wit effectuall) our iustification and glorification. This third effect, wee shall obtaine in the life to come, the two first in this life. And to these two maye verie well bee referred all other, which wee receiue in this life by Christ,

2. Cor. 13. 5

Rom. 8. 30.

Christ, with the effectual calling, we ioine a sould hearing of the word of God, and the vnderstanding of it, accompanied with great and constant delight and ioie: faith also and a true knowledge of the deitie, humanitie, and office of Christ. Vnto iustification, wee referre a perswasion of the remission of our sins by Christ (for by this wee are iustified:) and regeneration too, or sanctification, and renouation of life, a good conscience, loue not faigned, a pure heart and cleane, patience in aduersitie, and boasting in tribulation, all good workes and fruites of the spirite: adde hereunto the crosse it selfe, which wee be are for the truth of Gospell; wherefore, whosoever feeleth that hee is effectuallic called, that hee dooth willingly heare the word, that hee dooth beleeue the Gospell, that hee is sure of the remission of his sinnes, that hee burneth with true loue to his neighbour, that hee is bent to euery good worke: hee cannot but must needs be perswaded of his election: for GOD only doth communicate these vnto the Elect. Therefore it is plaine, that the elect are confirmed in the assurance of their Election, by the effects of Predestination: and that there is a threefold way, by which GOD reuealeth to euery man his Predestination.

But if anie shall take an occasion the rather of doubting of his election, then of confirming himselfe in it, of that which hath beene spoken as concerning the fruites of the spirit, and the effects of predestination: and that peradventure because he can feele in himselfe few and verie weake fruits of regeneration and election: yet let him not be discouraged, neither let him doubt of his election: but let him vnderfet himselfe with these props. First of all, if euer hee truly felt in himselfe that testimonie of the spirit (which before I mentioned) namely that hee is the sonne of GOD: let him know vndoubtedly, that he is such a one, & therefore elected to eternall life. For the holie Ghost neuer beareth record, or perswadeth a man of that which is false, for he is the spirit of truth. And they are not the sons of God, except they haue bin predestinate (as the Apostle saith) to adoption by Christ: and none that is the Son of God and a man elected, can bee made a reprobate, and the child of the diuell. Therefore, albeit he feele in himself both few and feeble effects of regeneration, yet let him not doubt of his election: otherwise hee shall disgrace the testimonie which he hath receiued of the holie Ghost, yea and that too which as yet hee enioyeth: although peradventure by reason that his minde is troubled by euill affections, that testimonie of the holie spirit can scarce be heard in him. For the true testimonie of our adoption by the holie Ghost, being once giuen vnto our spirit, lasteth for euer: although it is otherwhiles heard more plainely, and at other times is more slenderlie and scarce perceiued. But howe (saie you) maie I knowe, whether that testimonie doth proceede from the holie Ghost, and therefore whether it bee a true and certaine testimonie. I answer first by the perswasion: secondly, by the maner of the perswasion: lastlie, by the effects of this testimonie and perswasion. For the first, the holie Ghost doth not simplie saie it, but doth perswade with vs, that wee are the Sonnes drawne

11.
The weaknes of our faith as touching our eternall election, by what staies it may be held vp.

Ioh. 16. 13.
Eph. 1. 5.

How a man may know whether the testimonie which is giuen of the spirit, be of the spirit or not.

of GOD: and no flesh can doe this. Againe, hee perswades vs by reasons drawne not from our workes, or from anie worthinesse in vs; but from the alone goodnesse of God the Father, and grace of Christ. In this manner the diuell will neuer perswade anie. Lastlie, the perswasion of the holie Ghost is full of power, for they which are perswaded that they are the sonnes of God, cannot but needs must call him Abba, Father, and in regard of loue to him, doe hate sinne, and whatsoeuer is disagreeing to his will: and on the contrarie, they haue a sound & a heartie desire to do his will. If at anie time thou hast felt in thy self any such testimony, perswadethy self it was the testimony of the holy Ghost: and that very true & certaine too: & therefore that thou art the childe of God, & predestinate to eternal life. This is the prop by which we must vnderfet that weake beleefe we haue of our certaine election to eternall life. Againe, hold this without wauering whosoever thou art, that art tempted to doubt of thy electio: eue as nothing is required at our hands to worke our electio (for God chose vs of his onely meere goodnes) so, that we maie truely know whether we be elect or not: this one thing shall be sufficient, namely, if we shal attaine to the certaine knowledge of this, that we are in Christ, and partakers of him: for he that is now ingrafted in Christ, and is iustified, it cannot be, but that he was elected in Christ, before the foundation of the world. And that we may be in Christ, faith is both required, and is sufficient: not perfect faith, but true faith, though it be so little, as a graine of mustard seede, and feeble like a young borne babe, and that sore diseased too. Now that faith, which is a lively and a true faith lasteth alwaies, as hath been before declared, neither can it at any time altogether faile. And so it cometh to passe, that they which once haue beene truely ingrafted into Christ, remaine alwaies and continue in him, according to that saying. All that my Father giueth me, shall come to mee: and he which cometh vnto me I will not cast forth. That is true no doubt, that looke how much the faith is more perfect, so much the greater power it hath, to knit vs more and more to Christ: and therefore wee must alwaies endeouour to encrease in faith. Yet for all that, this is most certaine; one little sparkle of true faith is sufficient to engraft vs into Christ. And for that cause, we must in no wise doubt of our engrafting into Christ, and of our election too by reason of the weakenes of faith: and the small and slender fruites it bringeth out.

Whereby a man maie know whether his faith bee a true faith or not.

But how shal I certainly know (say you) whether my faith be a true & lively faith, or not? Out of the same grounds, fro whence the testimonie of our adoption is perceiued. First of all, if you shal truely seele, that you are perswaded of the truth of the Gospell, yea and that all your sinnes are pardoned you for Christ, and you receiued to fauour. Againe, if you see that this perswasion is grounded not vpon any merits of yours, but on the sole goodnes of GOD, and grace of Christ.

Lastly, if you seele such a confidence to approach vnto, and cal vpon the Father, and such a loue towards him and his Sonne Iesus Christ, that yee doe hate and detest whatsoeuer is against his glorie (as all sinne is) and on the contra-

rie,

rie, be carried away with a desire to doe those thinges which serue for the aduancing of his glorie: and therefore that you loue all those, which desire and seeke the same, as the brethren and friends of Christ. For these be the effects which can neuer be seuered from true faith. And this is the disposition of true faith: therefore, as long as thou feelest these effects in thy selfe, albeit verie slender and greatly languishing, yet assure thy selfe thou art indued with true faith, although it be weake: and therefore thou art in Christ, yea and in Christ elected to. Wherefore thou must not doubt of thy saluation and election, by reason of thy daylie slippes, proceeding from thy weaknes of faith, no not for hainous crimes: like as neither Dauid for his adultery and murder, nor Peter for his threefold deniall, did despaire of their election: which appeareth, in that being plunged in the very gulfes of their temptations, they held fast their faith as an anker, and called vpon God. This is the second prop. Lastly, in no wise we must forget, namely that our election is certaine and immutable: and therefore, as it is done without respect of anie workes of ours: so in like sort it can neuer be changed by any of our euill deserts. For as it first proceeded from the onely free purpose of God; so it is grounded thereon. True it is: we prouoke Gods wrath against vs by our sinnes, and neither will GOD let them escape vnpunished, but he chastiseth vs by diuerse, both inward and outward scourges: as may appeare in Dauid aboute all other. Yet for all that, it is his good pleasure, that for his goodnes sake and truth, for the obedience of Christ, that his purpose should remaine sure, and our election. So it commeth to passe, that he giueth vs repentance anew, to raise vs vp, and to receiue vs to fauour. Therefore, although for the present, thou feelest thy selfe to be of weake faith, and to haue fallen to diuers sinnes: yet whereas heretofore thou hast had manie and euident testimonies of thy election, as the testimonie of the holy Ghost, and the testimonie taken from Faith, and the effects of Faith: at this present assuredly thou canst not doubt of thy election, for thy sinnes committed, but thou shalt much derogate from this free election, and also from the testimonies of thy election heretofore enioied, yea and those which yet thou enioyest. For if thy sins displease thee, and thou desirest to liue without blame, onely for that thy sinnes displease thee: why now thou hast a new testimonie of thy election: for such repentance as this is, is onely proper vnto the elect. Therefore, by these three props we must vphold our faith, as touching euerie ones particular election. And thus much as concerning the certainty, with the which euery man must be perswaded that hee is elected in Christ to eternall life, before the foundation of the world.

Affertion

Assertion, II.

Whosoever are predestinated to the end, they are also predestinate to the meanes without which they cannot attaine to the end: and therefore as the elect necessarily at length doe come vnto the end, by reason of the certaintie of their election; so also by reason of the same certaintie, it is necessarie that they should be traced through those meanes which tend to the same end.

The end of
our prede-
stination.



We must marke the end to which wee are predestinate, and to which we say that one daie we shall be brought: for there is a double end of our election: the one concerneth the elect themselues, namely their glorificatio, or their eternall life and glorie in heauen. Of which is spoken, *Rom. 8.* The other concerneth God himselfe which chuseth, namely, the glory of God: that is, that the glorie of his grace may be known, and eternally made manifest, of which is mentiō made *Eph. 1.* Both of them are so coupled together, that whosoever are prelected to the first, are also predestinate to the latter, and the latter followeth of the former. For the more we shal be made partakers of the grace of God and the heauenly glorie: so much also more & more shal the glorie of God bee made manifest in vs. But because the end which concerneth God, is almost all one in the reprobation of the wicked, & in the predestinatio of the saints: namely, that as by the saluatio of these which proceedeth of his meere goodnes, the glorie of his grace is made manifest: so also by the iust dānatio of the other, the glorie of his diuine iustice may be made known to al: Neuerthelesse, considering that the end, to which the elect shal attaine, is far diuers from that (for it is eternal life) vnto which the reprobates are appointed (for that is eternal death:) therefore the end of which we treat in this assertion, is our eternall glorification and euerlasting life in heauen.

The means
to which
we are pre-
destinate,
how manie
they be, and
which.

Let vs now see in the second place, what are those meanes, by which the elect are brought vnto this end: and therefore to which meanes wee holde, that all are predestinate whosoever are predestinate to the end. And they are of two sorts, some of them are so necessarie vnto all, that without them no man simply can attaine vnto eternall life and glorie: and they are Christ, as hee is mediator and high Priest, and his obedience and Iustice (for without Christ no man can be saued:) also our effectuall calling to Christ by the holy Ghost: and that which followeth this, is our iustification, yea and our regeneration too. For these foure, predestination, vocation, iustification and glorification, are so linked together, that it is not possible to seuer the one from the other. And therefore no man can be glorified, which is not iustified, & no man can be iustified, which is not effectually called, as also no mā can be effectually cal-

called which is not predestinate: therefore without these, not so much as children and infants can bee brought to this ende of eternall glorie. And therefore euen all the elect infants are inwardly, in a certaine peculiar manner, by the holy Ghost, called, and justified, & glorified. Now there are some certaine meanes annexed vnto these, which albeit they haue no place in infants, by reason of their age, yet they belong to all other elect, howsoeuer they are found in some more plenteous & lively, and in other some more slender and weake. As namely, a liuelie faith, the hearing of the word, a detestation of sinne, the loue of righteousness, patience in aduersitie, a care to doe good workes (and such like) all which the Apostle comprehendeth vnder the name of good workes; when he saith, *that wee are created, that is, borne a newe in Christ, vnto good workes, which God hath prepared, that wee might walke in them*, that is, that wee might lead ourelues in them, and so walking at length might come to eternall life: for without them, wee cannot come to eternall glory; but by them GOD traileth vs thither. Therefore wee saie, that all which are elect to that ende, are also predestinate to the same meanes. For predestination is not only of the ende, but also of the meanes which concerne the ende: and all, as well the ende as the meanes are the effects of predestination. And therefore it is verie true which Augustine saith: predestination (saith hee) is a preparation to the graces of GOD, by which they indeed are freed, whosoever are freed.

Eph. 2. 10.

Therefore, the first gift of GOD (that wee maie briefly consider the effects of predestination) prepared for all the elect, without which they can in no wise come to the ende: and therefore *the first effect of predestination is our Lord Iesus, with his obedience, merits, death, resurrection, glorie: namely, in that respect he is made mediator betweene God the father and vs, and the head of all the elect*. And therefore, in as much as hee is such a one, hee is also the cause of all other graces and benefits, which come vnto vs by the free predestination of GOD. For the effects of predestination are so ordered among themselves that the first, which goe before, are the causes efficient, or (if we will so speake) the materiall causes of the latter, and those that follow. Therefore, seeing Christ is the first effect of predestination, he is also the cause of all other effects, by whom wee are made partakers of them. The Apostle therefore saith very well to the Ephesians: In the first place (saith hee) wee are elected in Christ, namely as in the head, to bee his members. Secondly, he writeth that wee are predestinate to adoption by Christ, namely to obtaine him: for wee are adopted into the Sonnes of GOD in Christ, the first begotten son of God, and by making vs partakers of his sonshippe, wee are really made the sonnes of GOD, yea, and wee are also indued with his spirit too, that wee might bee borne a new. Thirdly, (he saith) wee are made acceptable and beloved vnto the father, and his beloved sonne, namely, Christ. Fourthly, that wee haue our redemption in the same Christ, by his blood, and haue obtained remission of sins, and all wisdom and vnderstanding. Fifthly, that in the same Christ, all things are reconciled, as well in heauen, as in earth. In a word, the Apostle sheweth there

The first benefit of God, predestinating vs in Christ.

Ep. 1. 4. & c.

Gal. 4. 6.

there (as also else where) that whatsoever benefits we doe, or shall hereafter obtaine, counting from our eternall election, even vnto our glorification: all those wee now doe, and shall obtaine hereafter, in Christ, and by Christ. Therefore, whosoever are elected to eternal life, besides this that they are elected in Christ, they are also predestinate to Christ, that is, to haue fellowship with him, that they maye by him enioy all other benefits. *The second benefite of*

2. Tim. 1. 9. *God and effect of our predestination, is our effectuall calling to Christ, and to his*

Rom. 8. 30. *Gospel, in which the elect are only called: Because it is by the purpose and grace of God, which is giuen vs in Christ. And an effectuall calling is knowne by the effects, two of which proceed directly from it: a heartie kinde of hearing the worde, and the conceiuing of it with a verie great, constant, and continuall delight, and a true and sure beleefe of the worde of the Gospell. Thence*

Ioh. 8. 47. *it is that Christ saith, who is of God (saith he) namely, by election and effectuall calling, heareth the worde of God, verie willingly, and from his heart, and that continually: but yee heare not, because ye are not of God. And this calling is wrought not only of the preaching of the word (as it is in all that be of yeares) but also (and that chiefly) with the inwarde inspiration of the holie Ghost, whiles that the Father draweth them by his spirit, whom he will haue to come to Christ: Which also was said to be done in infants. For this calling is the beginning of saluation euen in this life: and therefore it is the Apostles manner, in the beginning of his Epistles, to make mention of this calling, naming all the faithfull, The saints called: Therefore it must needs bee, that all they which are elected in Christ, must also at length effectually be called and drawne to Christ. After an effectuall calling followeth Faith, the effect of predestination, which is said to be peculiar vnto the elect: And without which (as the Apostle saith) it is not possible to please God. For by it we were ingrafted into Christ, and are made the members of Christ, and without faith no man can be saved.*

Rom. 1. 7.

1. Cor. 1. 2.

Tit. 1. 1.

Heb. 11. 6.

1. Cor. 7. 25.

And that this is an effect of Predestination the Apostle plainly sheweth, when he saith, that hee had obtained mercie, (namely in Gods eternall predestination) that hee might beleue. Wherefore, whosoever are predestinate to obtaine eternall life in Christ and by Christ, they are also elect to haue the verie gift of faith. Therefore it must needs bee, that at length they shall beleue in Christ. *The fourth benefite is Iustification, that is, a free pardoning of our sinnes, and the imputation of the righteousness of Christ, for it followeth Faith: because whosoever are indued with true faith in Christ, are also iustified.*

Rom. 8. 30.

Eph. 1. 4.

And that iustification is an effect of predestination: the Apostle sheweth when hee putteth it after calling, before which he setteth predestination. And when hee saith, that we are elect in Christ, that wee might bee holy and without spot or blame in the presence of God: and that this is not done while wee are in this worlde, but by the pardoning of all our fautes, and by the imputation of his perfect obedience. Wherefore, it must needs bee, that all the elect shall bee iustified, and bee taken for moste pure and without blame

in Gods presence. With iustification is ioyned regeneration, and sanctification by the holie Ghost: namely, whiles wee are made new creatures by him, and the sonnes of God too: not onely by adoption, but also by regeneration. For when Christ iustificieth vs, he doth not only forgiue vs our vnrighteousnes, and impute his righteousness to vs, but also he taketh from vs our stonie heart, & giueth vs a fleshie heart of his own: & he strips vs of our old man, and puts on his new man. Lastly, he taketh away the corruption of our nature, and makes vs partakers of his diuine nature: and so indeed of the sonnes of men, hee makes vs the sonnes of God, and his brethren too. Therefore it is said, that wee are predestinated to adoption by Iesus Christ and elect, that we may be holy without blame, and that which is borne of the spirit, is called spirit. Therefore the elected to eternall life, must needes bee begotten anewe to bee the sonnes of God, and be made partakers of the diuine nature, and bee a newe creature in Christ. Hence it is in the sixth effect of predestination, which is headfully to be regarded: the loue of righteousness, and the detestation of sinne. For in regeneration, the affections are principally chaunged. Namely, the affections of the corrupt nature and flesh, into the affections of the diuine nature and spirit. Hence it is, that the Apostle saith, that they which are borne anewe, doe walk according to the spirit, and not after the flesh: and not to fauour the things of the flesh, but the things of the spirit. And the chiefe affections of the flesh, are the loue of sinne, that is, the concupiscence of the flesh: and contrariwise the hatred of righteousness, and the lawe of GOD, which are not of the Father, but of the world. Therefore the chiefe affections of regeneration and the spirit, are the loue of righteousness and of the lawe of God, and the hatred of sinne. For that which is spoken chiefly of Christ: Thou hast loued righteousness & hated iniquitie: is to be vnderstood of all the members of Christ, endued with his spirit, because it is truly accomplished in them. Hence it is, that David who in himselfe did represent the disposition of all the regenerate, said of himselfe, *I haue loued thy lawe, thy lawe is in the middle of my heart, I haue hated all the workers of iniquitie, I will not sitte with the wicked.* Also Paul, *I am delighted* (saith he) *in the lawe of God, according to the inner man:* That is, in as much as I am borne anewe. And no man doubteth, but that both these affections are the effects of predestination, except hee bee ignorant that all these are the gifts of God: which as in time he bestoweth on his, so also he hath decreed to bestowe them on them before the foundation of the world. And from these two affections, being the first frutes of regeneration, ariseth a care and endenour to doe good workes, that is, to flie sinne, and to fulfill the law of God: which is the seventh effect of predestination. For he which hateth any thing from his heart, he taketh heed of it as much as he can, and he fleeth from it, and escheweth it; and on the contrarie, hee which loueth any thing from his heart, that also he seeketh after, and induoueth himselfe to the compassing of it. Therefore the Apostle Iohn, maketh this a chiefe difference betweene the sonnes of God, and the children of the diuell, that is, betweene them

Ephe 1.4.9
Iohn.3.6.

Rom.8.1.
& 5.

Psal.45.8.

Psa.119.
113.& 40.9
& 101.3.&
26.5.
Rom.7.22.

1.Ioh.3.7.

them that are borne anew, and them that are not borne anew: that the childre of God both loue and doe righteousnesse, and the children of the diuell loue sin, and doe it: as also the diuell sinned from the beginning: and Christ came to dissolue the workes of the diuell, namely, in his elect; for in the reprobate hee leaue them vntouched, because they are not giuen him of the father to bee purged, borne anew, and saued. Therefore seeing Christ was before ordained and predestinate to the doing of all these workes, and that there is no good wrought in vs, which was not prouided for vs in Christ from all eternitie: it is a cleare case, that the care also of doing good workes, is an effect of predestination. And the Apostle plainly teacheth it when he saith, that wee were created in Christ to good workes, which GOD hath prepared that wee might walke in them. To this purpose serueth that which the Apostle deliuereth of *some unfained*, to which he sheweth, that we were elect; and of *a good conscience*: which he makes the inseparable companio of the Faith of the elect. Lastly, of *a pure heart*, which he ascribeth to the elect, considering the vnfaithfull haue nothing cleane in them, & that their minde & conscience is defiled. Now that this care to doe good workes, is necessarie in all the elect, *Peter* sheweth it, when hee bids vs endeavour to make our election and calling sure by good workes, as some copies haue it. But to whom shall wee make it sure? not vnto GOD, (for it was sure vnto him before the foundation of the worlde) but vnto our selues, and to our neighbours. And this is one of the chiefest vses of good workes, that by them, not as by causes, but as by effects of predestination and faith, both wee, and also our neighbours are certified of our election, and of our saluation too. Furthermore, considering whiles wee haue a care to glorifie GOD, to do good workes, and wee will not be conformable to the world in the wickednes of it, neither submit our selues to our flesh and Sathan: the flesh, the world and Sathan, do perpetually warre against vs: and therewithall it commeth to passe, they beeing most valiant enemies, that either we are ouercome, or at the least in fighting are foyled.

And therefore we are constrained to flie vnto the Lord, & to craue his assistance: *therefore the eight effect of our predestination is the calling upon GOD, that in this fight bee would giue vs aide against the Diuell, the world and the flesh.* For this is the propertie of the spirit, which the elect haue to stirre them vp to prayer: for the spirit it selfe maketh request for vs, *with groanings that cannot be uttered*, that is to saie, it moueth vs to make request. And because wee are Sonnes, God hath sent the spirit of his Sonne into our hearts, crying Abba Father. And God biddeth vs call vpon him in the day of tribulation, promising to heare vs. From these proceedeth *the ninth effect of predestination, namely, a perpetuall repentance for our daylie slips, and a continuall desire to bee bettered in godlinesse.* So that also, for this cause chiefly, we hartily desire to be dissolued out of this world, and to bee with Christ for this end, that wee might sinne no more. For this is a thing proper to the elect of God euen now borne anew: as wee maie see in the Apostle, who speaketh thus in the name of all the regenerate: O miserable man that

Ephc. 2. 10.

Ephc. 1. 4.

1. Ti. 1. 19.

Tit. 1. 15.

2. Pet. 1. 10

Rom. 8. 23.

Gal. 4. 6.

Psal. 53. 15.

that I am, who shall deliver me from the body of this death. And againe, I desire to be dissolued, and to be with Christ. *From this wish effect proceedeth the tenth, namely, a desire that Christ may come, and make an end of all our miseries and sinnes, and perfectly restore his owne kingdom.* That this is proper to the elect, the Apostle sheweth, when he saith, that they loue the coming of the Lord: and Iohn bringeth in the spouse of Christ crying, *Come Lorde Iesus, come quickly.* Yea, and Christ himselfe hath taught vs to pray: *Let thy kingdom come.* And because that they which pray on this wise, are also heard according to Gods promise: *In the day of tribulation call vpon me, & I will heare thee:* hence appeareth the eleventh effect of Predestination, true patience, that is, not onely true comfort, but also a reioycing in aduersitie: as the Apostle describeth it. *And therefore a certaine taking vp of courage and recovery of strength against his enemies: whereby it cometh to passe, that all things turne to the salvation of the elect.* For the elect, albeit they be often beaten downe in fight, yet because Christ speedily sendeth aid from heauen vnto them, they rise vp courageously, and begin againe the fight against sinne and the deuill, and all other the enemies of Christ: and they fight so long, till they be made conquerours, and are assured of the victorie, and of the crowne: which assurance also is an effect of Predestination giuen to all the elect. For what (saith the Apostle) shall wee say to these things? If God be on our side, who can be against vs? Therefore our Lorde Iesus teacheth, that the elect can not be seduced, and so perish, no not by the coming of Antichrist, and his miracles. And lastly, hence appeareth that last effect of Predestination, which wee can obtaine in this life, the gift of perseuerance, vnto the end, in faith & a true confession of Christ, ioyned with a manifest care to liue a godly life, and a desire to glorifie him. For this gift is bestowed vpon all the elect, as the Lord promisseth by Ieremie: *I will put my feare into their hearts, that they may not depart from me.* And when they shall come to the end of their liues, they shall be receiued into the heauenly glorie, vntill such time, as their bodies also being raised vp, they may take full possession of eternall life. Thus wee see that it is very certaine, that those which are elected to eternal life, are also predestinated to vse those means, by which, as by certaine steps and staires, they climbe into that heauenly dwelling place. And therefore that we were predestinate to these meanes, namely, Faith, Iustification, and good workes, because we were elected to eternall life, according to the purpose and grace of God.

Wherefore by this meanes the doctrine also of the Pelagians is confuted as touching predestination to life, by our Faith and workes, which God foresaw we should doe. Whereas on the contrarie, therefore God did predestinate vs to faith and good workes, because he did choose vs to eternall life. For the Apostle saith not, I obtained mercie, because I was faithfull, or because I should be faithfull, but that I might be faithfull. Neither, saith he, that we are elected in Christ, because we should be holy and without blame, but that we might be holy and without blame. Neither doth hee say, that wee were created in Christ,

M m

because

Rom. 7. 27.

Phil. 1. 23.

10.

2. Tim. 4. 1.

Apoc. 22.

17. 20.

Matt. 6. 10.

11.

Psal. 50. 15.

Rom. 8. 3.

and 8. 28.

12.

Rom. 8. 31.

Mat. 24. 24.

13.

Iere. 23. 40.

III.

The Use of this doctrine.

1. Cor. 7.

25.

Eph. 1. 4.

& 2.

TR. 2.11. because wee did or should doe good workes: but wee were created to good workes: *which God prepared that we might walke in them.* Lastly, he saith not, that the grace of Christ appeared, because wee were to liue soberly, iustly, and godly, but that it therefore appeared, that wee denying all vngodlines, and the lusts of this world, *might liue soberty, iustly, and godly in this present world.* We see therefore, that by this doctrine, that wicked opinion is ouerthrowne, which teacheth, that wee doe prevent the grace of God by our merites which God foresaw. And on the contrary, here wee see, how fouly the belly gods of this world are deceiued, which reason thus: if wee be predestinate to eternall life, and our predestination be certaine and vchangeable, what need wee endeavour our selues, belecue, or doe good workes? for how soeuer it fall out, & how soeuer the elect do liue, vndoubtedly they can not perish, because they are predestinate to eternall life. Alas poore wretches, they see not, that they seuer those things that are to be conioyned, namely the end and the meanes of the end: and that they breake the chaine, which in no wise either can or must be loosed, whilst that they seuer their calling and Iustification: yea and Faith too and good workes, from predestination and glorification. As though God did glorifie them whome he did predestinate, before he called and iustified them: yea and before they can belecue, and shewe their quicke and liuely faith by workes. Contrariwise, let vs learne what our duty is. If any be elect to eternall life, they also are predestinate to the meanes by which they come vnto it. And we belecue (as we are bound to doe) that wee are predestinate to eternall life: and therefore wee must also belecue, that wee haue beene elected to faith and good workes: that by them, as by certain steps, we might be brought to eternall life. And therefore so farre must we be from neglecting Faith, and the meanes of good workes, and of a holy life: that contrariwise, it is rather our dutie, to keepe Faith in a good conscience, and to be conuersant in good workes, which God hath prepared, that wee might walke in them. And because we can neither attaine to the end, nor the meanes that bring vs thereunto of our selues: Therefore it is our part to craue them at Gods hands by praier, that hee would giue vs Faith, and a care to doe good workes, and increase them in vs. Neither must wee onely aske them, but also certainly trust that we shall obtaine them for Christ his cause. For, if for all them which are predestinated to eternall life, God hath prepared faith, by which they may belecue, and good workes to walke in: therefore if wee belecue (as by Gods commandement wee are bound) that wee are in Christ elected to eternall glorie: wee must also be perswaded, that before we depart hence, he will giue vs true repentance, encrease true faith, inflame vs with loue: lastly, that he will minister vnto vs abundantly all things in Christ, to obtaine the end. Yea this confidence also and praier, it is one effect of predestination, by which wee get the rest. Therefore this doctrine wee must holde, that predestination to eternall life doth not take away the meanes of obtaining it, but rather establish them. And therefore both these principles are true, namely, that the elect to life can not perish: and vnlesse a
man

man beleeue in Christ, and perseuere vnto the end in this faith working by loue, ^{Ioh. 3. 36.} he shall perish. The reason is, because in predestination, the meanes and the end of it are so ioyned together, that the one can not be seuered from the other. Wherefore whosoever holdeth not the meanes vnto the end (amongst which faith is one) it is manifest, that hee was neuer predestinate, and therefore must needs perish: as on the contrarie, he which holdeth faith, must needs be saued. So the truth of these propositions is euident: He which beleeueth in the Sonne, hath eternall life: contrariwise, he which beleeueth not in the Sonne, the anger of God remaineth vpon him, because as a constant Faith is a signe of election: so obstinate infidelitie is a token of reprobation.

FINIS.*Bradford's answer to Careles.*

Careles. **I** *Am troubled with feare that my sinnes are not pardoned.*

Bradford. They are: for God hath giuen thee a penitent and beleeuing heart: that is an heart, which desireth to repent and beleeue. For such an one is taken of him (he accepting the will for the deed) for a penitent and beleeuing heart indeed.

Trin-vni Deo gloria.

remained in Christ, and persevere to the end in this faith working by love, brotherly kindness, and mercy. The same is to be desired in the hearts of the
 one who is to be converted, that the same may not be turned to the other
 (which is one) is manifest, that he was never perished, and therefore must
 needs be true: as on the contrary he which holdeth faith, must needs be false.
 So the truth of these propositions is evident: the which becometh in the same
 each eternal life: contrariwise, he which believeth not in the same, the same
 of God remaineth upon him, because a constant faith is a sign of election:
 to obtaine inheritance is a token of reprobation.

FINIS.



Bradford's answer to Carles.

Carles. I am troubled with some such doubts as are not
 answered.
 Bradford. They are: for God hath given thee a peni-
 tent and believing heart: that is an heart, which deli-
 vers thee to repent and believe. For such an one is taken
 of him (he accepting the will for the deed) for a peni-
 tent and believing heart indeed.

Tria-um Deo gloria.

AN
EXPOSITION
OF THE LORDS
PRAYER:

In the way of Catechising, serving
for ignorant people.

Corrected and amended.

*Hereunto are adioyned the Prayers of Paul,
taken out of his Epistles.*

By W. PERKINS.



LONDON,

Printed by Felix Kingston, for Iohn Porter,
and Ralph Iackson. 1597.

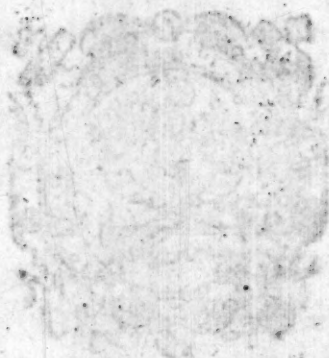
AN
EXPOSITION
OF THE LORDS
PRAYER

In the way of Catechizing
for ignorant people.

Corrected and amended.

For many years and the
taken out of his files.

W. P. R. 1688



LONDON

Printed by Felix Kingston, for John Poirer
and Ralph Jackson, 1707.


TO THE RIGHT HONO-
RABLE EDWARD, LORD RVS-
SEL EARLE OF BEDFORD:

*grace and peace be mul-
tiplied.*

Right Honourable, if you consider what is one of the chiefeſt ornaments of this noble ſtate, vnto which God hath aduanced you: It will appeare, that there is none more excellent, then^a the ſpirite of grace and prayer. For what doth your hart affect? would you ſpeake the languages? Beholde, by prayer you maye ſpeake the moſt heavenly tongue that euer was, ^b euen the language of Canaan. Would you haue the valor of knight hood? By prayer you may ſtand in place where Gods hand hath^c made a breach, and doe as much as^d all the Chariots & horſemen in a kingdome. Would you inioy Gods bleſſings which you want? By prayer you may (as it were) put your hand into the coſers of Gods treasures^e and inrich your ſelfe. Doe you deſire the fauour of Monarks and Princes? By prayer you may come in preſence and haue ſpeeche with *Iehoua* the king of heauen and earth. Laſtly, would you know, whether now liuing you be dead, that being dead you may liue for euer? By prayer a man may

a Zach. 12. 12.
b Eſay. 54. 12.
Rom. 15. 6.
c Pſal. 109. 23.
Pſal. 59. 16.
d 2. King. 1.
e Matth. 7. 7.

Mm 4 know,

The Epistle Dedicatorie.

know, whether he be dead to sinne, dead to the world, liue to God, liue to Christ, and liue eternally.

Prayer then, being so excellent a poynt of Religion: I am imboldened to commend this small treatise to your Honour: not so much for it selfe, as because it doth set out the matter and true manner of inuocation of Gods holy name. And I hope for your fauour in accepting of it, the rather, because I doubt not but your desire is to be answerable to your most honorable, and for religion most worthy ancestors, in the care of maintayning and conntenancing any good thing that may any with serue for the furthering of the Gospell of Christ.

Now Iesus Christ our Lord, and God euen the Father which hath loued vs, and giuen vs euerlasting consolation, and good hope through grace, stablish your Honor in euery good word and work to the end.

Your H. so command.

William Perkins

An aduertisement to the Reader.

GOOD reader, there was a booke of late published in London vnder this title, PERKINS, vpon the Lords prayer. In it I haue double iniurie. First it was printed without my knowledge or consent. And secondly the booke is faultie both in the matter and manner of writing. In the matter, these things are not well set downe.

First the commaundement of prayer, very easely to be kept. pag. 3. b.

2. Prayer is the restauration of the Gospell. 7. b.

3. The three first petitions concerne Gods glorie; the three latter, the meanes of Gods glory. 1. b.

4. Gods name taken for his deitie, and not for his attributes or titles. 1. b.

5. A man must pray for the day of his death. 26. a.

6. Repentance is sufficient not onely to bring a true faith, but also to renew it. 34. a.

7. A lesſon in the Lords prayer taken out of poperie. 45. a.

8. The doctrine of satisfaction for sinne is a most vile doctrine. 52. b.

9. God and the diuell agree in the manner of temptation. 51. b.

10. God offereth men the occasion to sinne. 62. a.

Like wise the maner of writing hath other faults.

First,

To the Reader.

First, in the middle of the Lords prayer, there is placed a discourse of the Lords supper.

2. The end of the Lords prayer is not expounded at all but friuolously.

3. There are very many places, which haue no common reason in them, as

First, Gods angels doe his will in countenance. 39. b.

2. Our daily bread is communicating bread. 45. b.

3. To walke before God in the truth of the satisfaction of Gods iustice. 51. a.

4. To purge a cleere conscience. 51. b.

5. The pages 65. 66. 67. are so penned, as the Reader cannot know what was my meaning.

Now, considering by this vngodly practise, Christian and well disposed people are much abused, to omit the iniurie done to my selfe: I thought it my dutie to make a redresse by publishing this treatise according as the points therein were deliuered: other wise I was not willing to haue set downe any thing in the way of Exposition of the Lords prayer: because it is already sufficiently performed by others.

AN

To make prayer is to put up request to God according to his word from a contrite heart in the name of Christ with assurance to be heard.

For the better opening of these words, we are to consider six questions. The first is, to whom we are to pray. The answer is, to God alone: Rom. 10 14: *How shall they call on him in whom they have not believed, &c.* Marke how invocation and faith are linked together. And Pauls reason may bee framed thus. In whom we put our affiance or belcefe, to him alone must wee pray: but wee beleeve onely in God: therefore we must only pray to him. As for Saints or Angels, they are in no wise to be called vpon: because not the least title of Gods word prescribes vs so to doe: because they cannot heare our prayers, and dis-

cerne

A briefe Exposition vpon the Lords prayer.

The parts.	The words.	The meaning of the words.	Wants to be bewailed.	Graces to be desired.
1. <i>The preface.</i>	Our father. Which art in heauen.	<i>Of father of Christ, and in him our father.</i> <i>Who though thou be present euery where: yet doest manifest thy selfe to vs in manifeste and glorie from the highest heauens.</i>	1. Want of reuerence. 2. By thoughts.	1. Love of our brethren. 2. The spirit of adoption. 3. Feare, trembling reuerence, Eccles. 3.
2. <i>Petition, 1.</i>	Hallowed be thy name.	<i>Grants that in all our thoughts, wordes, and deedes, we may giue glorie and praise to thee.</i>	1. Pride of heart. 2. Hardnesse of heart. 3. Ingratitude. 4. Euill life.	1. Knowledge of God. 2. Zeale of Gods glorie. 3. A desire of sincerity of life.
2.	Thy kingdom come.	<i>Let not sinne and Satban raigne & rule in our hearts: but raigne thou by thy wordes and spirit: and so build in vs the kingdom of grace, and hasten the kingdom of glorie.</i>	1. Bondage vnder sinne and Satban. 2. Want of preaching, and Sacraments, &c. 3. Impediments.	1. The kingdom of grace. 2. The prosperitie of the Church. 3. The hastning of the last iudgements.
3.	Thy will be done.	<i>Giue grace, that in our liues and callings we may performe obedience to thy commandments.</i>	1. The rebellion of our natures. 2. The wickednesse of the world.	1. Denying of our selues. 2. Obedience. 3. Patience in affliction.
	In earth, as it is in heauen.	<i>And that sincerely, of vs men on earth as thy Angels and Saints in heauen doe it.</i>	1. Imperfection of obedience.	1. Sinceritie.
4.	Giue vs this day our daiely bread,	<i>Bestow on vs all things needfull for this life: yet so as whether they be more or lesse, we may be content therewith, from time to time resting on thy providence in all estates.</i>	1. Contentnesse. 2. Distrust in Gods providence.	1. Contentation 2. Affiance in Gods providence.
5.	And forgiue vs our debtes, as wee forgiue our debtors.	<i>Accept the passion, obedience, and righteousness of Christ, as a full discharge for our finnes, and in him accept vs as righteous: for euen we that haue not so much as a droppe of mercie in vs, in respect of thee, are content by thy grace, to forgiue the iniuries done vnto vs, either by friend or foe.</i>	1. The burden of sinne.	1. The spirit of deprecation.
6.	And leade vs not into temptation: But deliuer, &c.	<i>Though the flesh, the deuill, & the world many waies prouoke vs to sinne: yet suffer them not to preuaile, but giue an issue with the temptation.</i>	1. Bondage vnder sinne and Satban.	1. The free spirit.
<i>A reason or the praise of God.</i>	For thine is the kingdom, &c.	<i>Thou rulest all things in heauen and earth, power of doing all things is from thee: glorie and praise of thee both appertaines to thee.</i>		1. A base estimation of our selues with an high estimation of God.
3. <i>Testification of faith.</i>	Amen.	<i>As we haue asked these things: so wee doe beleaue that thou wilt graunt them to vs.</i>		Faith in Gods promises.

To the Reader.

For the sake of the Reader, there is placed a

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AN EXPOSITION OF THE LORDS PRAYER, IN *the way of Catechisme.*

Seruing for ignorant people, by *M. Perkins.*

Matth. 6. vers. 9.

After this manner therefore pray ye: *Our Father, &c.*



THE occasion, and so also the coherence of these words with the former is this: The Evangelist *Matthew* setting down the Sermons and sayings of our Saviour Christ, keeps not this course to propound euerie thing as it was done or spoken: but sometime he sets downe that first, which was done last; and that last which was done before: according as the spirit of God directed him. Which thing is verified in these words, where the prayer is mentioned;

yet the occasion wherefore our Saviour Christ taught his Disciples to pray, is not here specified. But in Saint Luke 11. vers. 1. the occasion of these wordes is euident. For there it is said that the disciples of our Saviour knowing that Iohn taught his disciples to pray, made request to their maister that he would do the same to them likewise.

These few words set before the prayer are a commaundement, and is prescribes vnto vs two dueties: the first, to pray: the second, to pray after the manner following. Touching the first poynt, considering very few among the people know how to pray aright, we must learne what it is to pray.

To make prayer is to put vp request to God according to his word from a contrite heart in the name of Christ, with assurance to be heard.

For the better opening of these words, we are to consider six questions. The first is, to whom we are to pray. The answer is, to God alone: Rom. 10. 14. *How shall they call on him in whom they haue not beleued, &c.* Marke how inuocation and faith are linked together. And Pauls reason may bee framed thus. In whom we put our affiance or beleefe, to him alone must wee pray: but wee beleue onely in God: therefore we must onely pray to him. As for Saints or Angels, they are in no wise to be called vpon: because not the least title of Gods word prescribes vs so to doe: because they cannot heare our prayers, and dis-

cerne

cerne what are the thoughts and desires of our hearts: and because inuocation is a part of diuine worship, and therefore peculiar to God alone.

Obiection. What neede any man pray vnto God, considering hee knowes what we want before we aske, and is readie and willing to giue that which we craue. *Answer.* We pray not for this end to manifest our case to God as though he knew it not, or to winne and procure his fauour and good will, but for other weightie ends. First, that wee might shew our submission and obedience to God, because he hath giuen vs a direct commandement to pray, and it must be obeyed. Secondly, that wee may by inuocation shew forth that we doe in deede beleue and repent: because God hath made the promise of remission of sinnes and of all good blessings to such as doe indeede repent and humble themselves vnder the hand of God, and by true faith apprehend and applie the promises of God vnto themselves. Thirdly, wee pray to God that wee may (as our dutie is) acknowledge him to be the fountaine, author, and giuer of euery good thing. Lastly, that wee might ease our minds by powring out our hearts before the Lord: for to this end hath he made most sweete and comfortable promises: Pro. 16. 3. Psal. 37. 5.

Obiection. What neede men vse prayer, considering God in his eternall counsell hath certainly determined what shall come to passe? *Answer.* As God determines what things shall come to passe: so he doth withall determine the meanes whereby the same things are effected. Before all worlds God decreed that men should liue vpon earth, and hee decreed like wise, that meate, drinke and clothing should bee vsed that life might be preserued. Now prayer is one of the most excellent meanes whereby sundrie things are brought to passe: therefore Gods eternall counsell touching things to come, doth not exclude prayer and like meanes, but rather include and impleie the same.

The second question is, what kind of action prayer is? *Answer.* It is no lip-labour, it is the putting vp of a sure vnto God, and this action is peculiar to the very heart of a man Rom. 8. 26. *The spirit makes request for vs.* But how? *with groanes in the heart.* Exod. 14. 15. The Lord saith to Moses, *Why criest thou?* Yet there is no mention made that Moses spake any word at all: the Lord no doubt, accepted the inward mourning and desire of his heart for a crie. Psal. 38. 10 and 11. 4.

The third question is, what is the forme or rule according to which wee are to pray? *Ans.* It is the reuealed will & word of God. A man in humbling his soule before God, is not to pray as his affections carrie him, & for what he list: but all is to be done according to the expresse word. So as those things which God hath commanded vs to aske, wee are to aske, and those things which hee hath not commanded vs to aske, wee are in no wise to pray for. 1. John 5. 14. *This is the assurance which we haue of him, that if wee aske any thing according to his will, he heareth vs.* This then is a speciall clause to bee marked, that men must pray in knowledge, not in ignorance. Here wey the case of poore ignorant

rant people: they talke much of praying for themselves and others, they imagine that they pray very deuoutly to God: but alas they doe nothing lesse, because they know not what to aske according to Gods will. They therefore must learne Gods word, and pray according to the same, els it will proue in the end that all their praying was nothing but as mocking, and flat dishonouring of God.

The fourth question is, with what affection a man must pray. *Answer.* Praier must proceede from a broken and contrite heart. This is the sacrifice which God accepteth. Psalm. 51. vers. 17. When Ahab abased himselfe, though he did it in hypocrisie, yet God had some respect vnto it. 1. King. 21. vers. 29. *Saith the Lord to Elias, seest thou how Ahab is humbled before me?* This contrition of heart stands in two things. The first of them is a true feeling of our owne sinne, miserie, and wretched estate, how that we are compassed about with innumerable enemies, euen with the diuell and all his angels, and within abound euen with huge seas of sinne and rebellious corruptions, whereby wee most grievously displease God, and are vile in our owne eyes. Being therefore thus beset on euery side, we are to be touched with the sense of this our great miserie. And he that will pray aright, must put on the person and the very affection of a poore wretched begger, and certainly not being grifted with this misall condition in which we are in our selues, it is not possible for vs to pray effectually. Psalm. 130. vers. 1. *Out of the deeper I called vpon thee O Lord:* that is, when I was in my greatest miserie, and as it were not farre from the gulfes of hell, then I cried to God. Ezech. 26. 16. *Lord in trouble I haue they visited thee, they poured out a prayer when thy chastening was vpon them.* 1. Sam. 1. 16. *I am a woman (saith Anna) of a hard spirit: that is, a troubled soule, and haue portrayed my soule before the Lord.* Hence it appeareth, that the ordinarie prayers of most men grievously displease God, seeing they are made for fashion onely, without any sense and feeling of their miseries, commonly men come with the pharisee in ostentation of their integritie, and they take great paines with their lips, but their hearts wander from the Lord. The second thing required in a contrite heart is a longing desire and hungering after Gods graces and benefits whereof wee stand in neede. It is not sufficient for a man to buckle as it were, and to be crooked vnder his sinnes and miseries: but also he must haue a desire to be eased of them, and to be enriched with graces needfull.

Thus Hezekiah the King, and the Prophet Isaiah the sonne of Amos prayed against Sennacherib, and cried vnto heauen. 2. Chron. 32. 10. Where wee may see what earnest desires they had to obtaine their request. So also Rom. 8. 26. *The spirit maketh request with groans so great, that they cannot bee uttered, as they are felt.* Dauid Psalm. 143. 6. *saith, that he desired after the Lord, as the thir-
stie land.* Now wee know that the ground parched with heate, opens it selfe in rifts and crannies, and gapes towards heauen as though it would deuoure the clouds for want of moisture, and thus must the heart bee disposed to Gods grace, till it is obtained. The people of Israel being in grievous affliction, how doe

doe they pray? *They poure out their soules like water before the face of the Lord.* Lament. 2. vers. 19.

The fift question is, in whose name prayer must be made. *Answer.* It must not bee made in the name of any creature, but onely in the name and mediation of Christ. Ioh. 14. vers. 14. *If ye aske any thing in my name I will doe it.* A man is not to present his prayers to God in any worthines of his owne merits. For what is he to make the best of himselfe, what can he make of himselfe? by nature he is no better the very firebrand of hel, & of al Gods creatures on earth the most outrageous rebell to God, and therefore cannot be heard for his owne sake. As for Saints, they can bee no mediators, seeing euen they themselves in heauen are accepted of God not for themselves, but onely for the blessed merits of Christ. *If any man sinne* (saith S. Iohn 1. Epist. chap. 2. vers. 1.) *we haue an aduocate with the father, Iesus Christ.* But how proues he this? It followes then, *And he is the reconciliation for our sinnes.* His reason stands thus, he which must bee an aduocate, must first of all bee a reconciliation for vs; no Saints can bee a reconciliation for vs, therefore no Saints can bee aduocates. Therefore in this place is manifest another fault of ignorant people. They crie often, Lord helpe me, Lord haue mercie vpon me. But in whose name pray they? poore soules like blind bayards they rush vpon the Lord, they knowe no mediatour in whose name they should present their prayers to him. Little doe they consider with themselves, that God is as well a most terrible Iudge, as a mercifull Father.

The sixt question is; Whether faith be requisite to prayer or not. *Answer.* Prayer is to be made with faith, whereby a man must haue certaine assurance to bee heard. For he that praith must stedfastly beleue, that God in Christ will graunt his petition. This affiance being wanting, it maketh prayer to bee no prayer. For how can hee pray for any thing effectually, who doubteth whether he shall obtaine it or no.

Wherefore it is an especiall point of prayer, to bee perswaded, that God to whom prayer is made, not onely can, but also will graunt his request. Mark. 11. 24. *What soeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.* Here wee see two things required in prayer: the first, a desire of the good things which we want: the second is faith, whereby we beleue that God will graunt the things desired. The ground of this faith is reconciliation with God, and the assurance thereof. For vnlesse a man bee in conscience in some measure perswaded that all his sinnes are pardoned, and that he stands reconciled to God in Christ, he cannot beleue any other promises reuealed in the word, nor that any of his prayers shall be heard.

Thus much of the definition of prayer: now let vs see what vse may bee made of this commandement, *Pray ye thus.* Seeing our Sauour commands his Disciples, and so euen vs also to pray to God, it is our dutie not only to present our prayers to God, but also to doe it cheerefully and earnestly. Rom. 15. 30. *Also brethren I beseech you that ye would strine with me by prayers to God for*

for me. What is the cause why the Lord doth oft deferre his blessings after our prayers? No cause, but that he might stirre vs vp to be more earnest to crie vnto the Lord. Exod. 32. 10. When Moses praied to God in the behalfe of the Israelites, the Lord answeres, *Let me alone*: as though his praiers did binde the Lord, and hinder him from executing his iudgements. Wherefore this is good aduise, for all Christian men to continue and to be zealous in prayer. If thou be an ignorant man, for shame learne to pray, seeing it is Gods commandement, make conscience of it. We see that there is no man, vnles he be desperately wicked, but will make some conscience of killing and stealing: and why is this? Because it is Gods commandement, Thou shalt not kill, thou shalt not steale.

Well then, this also is Gods commandement, to pray. Let this consideration breed in thee a conscience of this dutie: and although thy corrupt nature shall draw thee away from it, yet strue to the contrarie, and know it certainly, that the breach of this commaundement makes thee as well guiltie of damnation before God as any other. Furthermore, this must be a motiue to prick thee forward to this dutie, that as God commaunds vs to pray, so also he giues the spirit of prayer, whereby the commandement is made easie vnto vs. If the Lord had commanded a thing impossible, then there had been some cause of discouragement, but commaunding a thing through the grace of his spirit very easie and profitable: how much more are we bound to obedience of the same? Againe, prayer is the key whereby wee open the treasures of GOD, and pull downe his mercies vpon vs. For as the preaching of the word serues to declare and to conuey vnto vs Gods graces: so in prayer we come to haue a liuely feeling of the same in our hearts. And further, this must mooue vs to prayer, seeing in that, wee haue familiaritie with Gods maiestie. It is an high fauour for a man to bee familiar with a prince; how much more then to bee familiar with the king of kings the mightie *Iehoua*? This then can bee no burthen or trouble vnto vs, being one of the many prerogatiues that God bestowes on his Church. For in the preaching of the word, it pleased God to talke to vs, and in prayer, God doth vouchsafe vs this honour, to speake, and as it were familiarly to talke with him, not as to a fearefull Iudge, but as to a louing and mercifull God.

Consider also that prayer is a worthie meanes of defence, not onely to vs, but also to the Church and them that are absent. By it *Moses stood in the breach*, which Gods wrath had made into the people of Israel, and stayed the same, Psalm. 106. vers. 23. By this, Christian men fight as valiant champions against their owne corruptions, and all other spirituall enemies, Ephe. 6. vers. 18. Infinite were it to shew how many blessings the Lord hath bestowed on his seruants by prayer. In a word, Luther, whom it pleased God to vse as a worthie instrument for the restoring of the Gospell, testifieth of himselfe, that hauing this grace giuen him to call vpon the name of the Lord, he had more reuealed vnto him of Gods trueth by prayer, then by reading and studie.

The second poynt of the commaundement, is to pray after the manner propounded in the Lords prayer. Where it is to bee noted, that the Lords prayer

is a direction; and as it were a sampler to teach vs how and in what manner we ought to pray. None is to imagine that wee are bound to vse these words only, and none other. For the meaning of Christ is not to binde vs to the words, but to the matter and to the manner, and to the like affections in praying. If this were not so, the prayers of Gods seruants set downe in the bookes of the olde and new Testament, should all bee faultie, because they are not set downe in the very same words with the Lords prayer, nay this prayer is not set downe in the same words altogether by Matthew and Luke.

And whereas sundrie men in our Church holde it vnlawfull to vse this very forme of words as they are set downe by our Sauour Christ for a prayer, they are farre deceiued, as will appeare by their reasons. First (say they) it is scripture, and therefore not to bee vsed as a prayer. I answer, that the same thing may be the scripture of God, and also the prayer of man, els the prayers of Moses, Dauid, and Paul, being set downe in the scriptures, cease to bee prayers. Again (they say) that in prayer we are to expresse our wants in particular, and the graces which we desire: now in these words all things to be prayed for, are only in generall propounded. I answer, that the maine wants that are in any man, and the principall graces of God to be desired, are set downe in the petitions of this prayer in particular. Thirdly, they pleade that the patterne to make all prayers by, should not be vsed as a prayer. I answer, that therefore the rather it may be vsed as a prayer, and sure it is, that ancient and worthie Diuines haue reuerenced it as a prayer; chusing rather to vse these words then any other, as *Cyprianus Sermo de vras. Dominic.* And *Tertullian lib. de fuga in persequutione.* And *August Sermo 126. de tempore.* Wherefore the opinion is full of ignorance and error.

Well, whereas our Sauour first giues a commaundement to pray, and then after giues a direction for the keeping of it, this he doth to stirre vp our dulnes, and to assure vs by all meanes to this heavenly exercise of prayer: wherefore still I say, imploy your selues in prayer seruenly and continually, and if you cannot doe it, learne to pray. Thus much of the commaundement of our Sauour Christ; now follow the words of the prayer.

Our Father which art, &c.

THese words containe three parts, 1. A preface. 2. The prayer it selfe, containing fixe petitions, 3. The testification of faith in the last word, Amen.

Which although it be short, yet it doth not containe the smallest poynt in the prayer: It is (I say) a testification of our faith, whereas the petitions that goe before are onely testifications of our desires. Now of these three parts in order.

Wee must consider how our Sauour Christ doth not set downe the petitions abruptly, but he first begins with a solemne preface: Whereby wee are taught

taught this lesson; that hee which is to pray vnto God, is first to prepare himselfe, and not boldly without consideration as it were to rush into the presence of God.

If a man be to come before an earthly prince, he will order himselfe in apparell, gesture, and words, that he may doe all things in seemeliness and dutifull reuerence: how much more are men to order themselves, when they are to appeare before the liuing God? Ecclesiast. 5. 1. *Be not rash with thy mouth, & let not thy heart be haſtie to utter a thing before the Lord.* And Dauid, Psal. 26. 6. *Washed his hands in innocencie,* before he came to the altar of the Lorde to offer sacrifice.

The meanes whereby men may stirre vp their dull and heauie hearts, & so prepare themselves to praier, are three. The first is to read diligently the worde of God, concerning those matters about which they are to pray: and what then? this will be a means not only to direct him, but also to quicken the heart more seruenly to deliuer his praier. This is euident by a comparison. The beames of the sunne descending, heat not before they come to the earth, or some solide body where they may reflect, and then by that meanes the earth and aire adioyning is made hote: euen so the Lord sends downe vnto vs his blessed word, euen as beames and the goodly sunshine, and thereby he speaks to our hearts: now when we make our praiers of that which we haue read, Gods worde is as it were reflected, and our heartes are thereby warmed with the comfortable heat of Gods holy spirit, to poure out our praiers to God more seruenly. The second meanes is to pray to God that hee would strengthen vs with his spirit, that we might be able to pray as it is practised, Psal. 143. 1. The third meanes is, the consideration of Gods most glorious maiestie, wherein wee are to remember first his fatherly goodnes and kindnes, whereby he is willing; and secondly his omnipotencie, whereby hee is able to graunt our requests. One of these emboldened the leaper to pray, *Lorde, if thou wilt, thou canst make me cleane.* Mat. 8. 2. Therefore both together are more effectuell.

Now let vs come to the preface it selfe, *Our father which art in heauen.* It containes a description of the true *Iehoua* to whome we pray, and that by two arguments: the first is drawn from a relation, *Our father*: the second is taken from the subiect or place, *Who art in heauen.*

Father.]

1. The meaning.

IN the opening of this word, or title of God, two questions are to be opened.

1. *Quest.* Whether by this title, *Father*, is signified the whole Trinitie or some one person thereof. *Ans.* Otherwhiles this name is attributed to all the persons in Trinitie, or any of them. Malach 2. 10. *Have wee not all one father,* &c. Luk. 3. 38. *Which was the sonne of Adam, which was the sonne of God.*

And in Esai 36. Christ is called the *Father of eternitie*, because all that are truly knit to him, and borne anew by him, they are eternally made the sonnes of God. Againe, oftentimes it is giuen to the first person in Trinitie, as in those places where one person is conferred with another. And so in this place principally for some speciall respects, this title agrees to the first person. For first he is the father of Christ as hee is the eternall word of the father, and that by nature, because he is of the same essence with him. Secondly, he is father to Christ in respect of his manhood, not by nature or adoption, but by personall vnion, because the humane nature doth subsist in the person of the word. Thirdly, he is a father to all the faithfull by adoption in Christ.

2. *Quest.* Whether are wee to pray to the Sonne and holy Ghost as to the Father? *Ans.* Inuocation belongs to all the three persons in Trinitie, & not only to the Father. Act. 7. 59. Steuen praiech, *Lord Iesus receive my spirit.* 1. Thess. 3. 2. *Now God our Father and our Lord Iesus Christ guide our journey vnto you.* 2. Cor. 13. 13. *The grace of our Lord Iesus Christ, the loue of God, and the communion of the holy ghost be with you.* And men are baptized in the name of the Father, the Sonne, and the holy Ghost, that is, by calling on the name of the Father, Sonne, and holy Ghost.

Some may say, this praiser is a perfect platforme of all prayers. and yet we are taught to direct our prayers to the Father, not to the Sonne or holy Spirit. I answer, the Father, Sonne, and holy Ghost, are three distinct persons, yet they are not to be seuered or diuided, because they all subsist in one and the same godhead or diuine nature. And further in all our ward actions, as in the creation and preservation of the world, and the saluation of the elect, they are not seuered or diuided, for they all worke together, onely they are distinguished in the manner of working. Now if they be not diuided in nature or operation, then they are not to be seuered in worship.

And in this place wee principally direct our prayers to the father, because hee is the first in order: yet so, as then wee implice the Sonne and holy Ghost. For we pray to the Father in the name of the Sonne by the assistance of the holy Ghost. And to what person soeuer the praiser is directed, we must alwaies remember in mind and heart to include the rest.

2. *The vse.*

THe uses of this point are manifold.

1. First, whereas wee are taught to come to God as to a father, and therefore in the name of his Sonne our Sauour Christ, wee learne to lay the first ground of all our prayers, which is to hold and maintaine the vnion and the distinction of the three persons in Trinitie. This being the lowest and the first foundation of prayer, it is requisite that all which would pray aright, should haue this knowledge, rightly to beleue the Trinitie, and to knowe how the three persons agree, and how they are distinguished, and the order of them, how the Father is the first, the Sonne the second, the holy Ghost the third: and there-

therefore how the Father is to be called vpon in the name of the Sonne by the holy ghost. By this, the praier of Gods Church, and the praier of heathen men are distinguished, who inuocate God as creator out of the Father, Sonne, and holy Ghost. And hence it is manifest, that ignorant and fillic people which doe not so much as dreame of the vnion, distinction, and order of the persons in Trinitie, make but a cold and slender kind of praying.

2. Secondly, we may learne hereby that we are not in any wise to inuocate Saints and Angels, but onely the true *Iehoua*. The reason stands thus: This praier is either a perfect platforme for all praier, or not: to say it were not, were an iniurie to our Sauour Christ: to say it is so, is also to graunt that it doth fully set downe to whome all praier is to be made. Now, in these words there is set downe no inuocation but of God alone. For in praier to be termed, *Our father*, is proper to God. *Esay. 64. 16. Thou art our father: though Abraham be ignorant of vs, and Israel know vs not: yet thou, O Lorde, art our father and redeemer.* Papists therefore that are the great patrons of inuocation of Saints, in their reformed breuiaries and missals, deale venefondly: for first they pray to Marie, that shee would pray to Christ for them, and when they haue so done, like iuglers they come to Christ and pray vnto him that he would accept Maries praier for them.

3. Thirdly, wee learne that there can be no intercessour betweene God and vs, but onely Christ. For here wee are taught to come to God not as to a Iudge, but as to a kind and louing father. Now hee is a father to vs onely by Christ: as for Angels and Saints and all creatures, they are not able to procure by any meanes, that God should become a father, no not so much as to one man.

4. Againe, if the God to whome we pray be a father, we must learne to acquaint our selues with the promises which hee hath made in his word, to quicken our hearts in all our praier vnto him, and thereby to gather affiance to our selues and perswasion that he will graunt our requests. For this word (Father) implies a readinesse and willingnesse in God to heare and be mercifull to our praier. And a father can not but must needs make promise of fauour to those that be his children, and therefore it can not be that he should call God his father truly, which hath not in his heart this assurance, that God will fulfill all his promises made vnto him. Promises made to praier, as these and such like, are to be marked, as follow, 2. Chron. 7. 14. *If my people among whom my name is called vpon, doe humble themselves, and pray, and seeke my presence, and turne from their wicked waies, then I will heare in heauen, and be mercifull vnto their finnes.* 2. Chron. 15. vers. 2. *The Lorde is with you vvhile ye be with him, and if yee seeke him, hee will be found of you.* *Esay. 65. vers. 34. Before they call I will answer, and whiles they speake I will heare.* *Matth. 7. vers. 7. Aske and it shall be giuen you, seeke and yee shall finde, knocke and it shall be opened.* *Luke 11. vers. 13. If yee which are euill can giue good gifts vnto your children, how much more shall your heauenty father*

give the holy ghost to them that desire him Rom. 10. 12. He that is Lord over all, is rich vnto all that call on him. Iam. 4. 8. Draw neere vnto God, and hee will draw neere vnto you.

5. If God be a father who is called vpon, then praier is the note of Gods child. Saint Luke and S. Paul let out the faithfull seruants of God by this note. Act. 9. 14. *He hath authorise to bind all that call on thy name.* 1. Cor. 1. 2. *To them that are sanctified by Iesus Christ, Saints by calling, with all that call on the name of our Lord Iesus Christ.* And contrariwise, Psal. 14. 4. *It is made one of the properties of an Atheist, Neuer to call on the name of God.* And such persons as neither will nor can, or vse not heartily to pray to God, they may say that they are perswaded there is a God, but in their doings they beare themselves as if there were no God.

6. Hee which would pray aright, must be like the prodigall child, that is, hee must not onely confesse his sinne, saying, Father, I haue sinned against heauen, and against thee, &c. but also haue a full purpose neuer after to offend his father. For how can a child call him father, whome he cares not continually to displease through his lewd conditions? Hee can not doe it, neither can any father delight in such a child: therefore in praier we must call to mind our lewdnes and rebellions against our heavenly father, and with the Publicane in heauines of soule say, *Lord be mercifull to me a sinner.* He which can truly do this, is a kind child. If we consider our selues as we are by nature, wee are the children of the deuill: no child so like his father as we are like him, & in this estate we continually rebell against God: for the deuill hath all the heart, our whole ioy is to serue and please him. A man that is to pray must thinke on this, and be grieved thereat. And happie, yea a thousand times happie are they, who haue grace given them to see this their state and to bewaile it. And further, it is not sufficient to confesse our sinnes against our mercifull Father, but wee must set downe with our selues neuer in such sort to offend him againe, and to lead a new life. This point is very profitable for these times. For many there be that when any crosse or sicknesse comes on them, will pray and promise repentance and all obedience to Gods word, if it shall please God to deliuer them: but this vsually is but in hypocrisie, they dissemble with God and men. For when their sicknes is past, like a dogge that hath beene in the water, they shake their eares and runne straight with all greedines to their former sinnes. Is this to call God Father? No, he that doth this shall not haue God to be his father: but the man that is wounded in his soule for his offences past, and carrieth a purpose in his heart neuer wittingly and willingly to offend God againe.

7. Lastly, here wee are to obserue, that hee which would pray, must be indued with the spirit of adoption: the actions whereof in the matter of praier are twofold. The first to moue the heart to crie and call on God as a father. It is no easie thing to pray: for to a man of himselfe it is as easie to moue the whole earth with his hand: how then comes it that we pray? It is a blessed work of the spirit. Rom. 8. 15. *We haue receiued the spirit of adoption, whereby we cry,*

Abba,

Abba, that is, father. And Rom. 8. 26. *Likewise the spirit helpeth our infirmities: for we know not what to pray as we ought: but the spirit it self maketh request.* And Zach. 1. 2. 10. The holy Ghost is called, *The spirit of grace, and deprecations or prayers.* Well then, the man that would pray, must haue Gods spirit to be his schoole-master, to teach him to pray with grones and sighes of the heart: for the words make not the prayer, but the grones and desires of his heart: and a man prayes for no more than he desires with the heart, and he which desires nothing prayes not at all, but spends lip-labour. The second worke of the spirit, is to assure vs in our consciences that wee are in the state of grace reconciled to God. Rom. 8. 16. *The spirit of adoption beareth witness with our spirits that we are the children of God.* And this inward certificate of the spirit in all exercises of inuocation is very necessarie: for he which wants this assurance, if he be secure and benumbed in his sinnes, will not, and if hee bee touched in conscience for them, for his life dare not call God father. Also this confutes the opinion of the Church of Rome, which teacheth, that man is to doubt whether he be adopted or no. For how can a man truly call God father, when hee doubteth whether he be the childe of God, or no? It is a miserable kinde of praying to call God father, and withall to doubt whether he be a father. Indeepe it is true that doubts will often arise, but it is our duetie to strue against them, and not to yeelde to them. Yea but (say they) to be certaine of Gods mercie is presumption. I answer, if it be presumption, it is an holy presumption, because God hath bidden vs to call him father.

Our Father.]

1. The meaning.

Thus much of the argument of relation; now let vs proceede. It is further sayd, *Our father.* And he is so termed, because hee is the father of Christ by nature; and in him the father of euery beleeuer: yea of the whole bodie of the Church.

Quest. Whether may it be lawfull for vs in prayer to say, not our father, but my father? *Answ.* A Christian may in priuate prayer say, *My father.* This is warranted by the example of our Sauour, Matth. 26. 39. *O my father if it bee possible, let this cup passe from me.* And Matth. 27. 46. *My God, my God, why hast thou forsaken me?* And Thomas prayed, *My Lord, and my God:* And Paul, *I giue thanks to my God, &c.* And Gods promise is, Ierem. 3. 19. *Thou shalt call me my father.* The meaning of Christ is not to binde vs to these words, but to teach vs that in our prayers we must not haue regard to our selues onely, but also to our brethren, and therefore when we pray for them in our priuate prayers as for our selues, we put in practise the true meaning of these words.

2. *Theses.*

When we pray, we must not make request only for our selves and our owne good, but for others also, as the Church and people of God, perswading our selves that we also are partakers of their prayers: and for the better cleering of this point, let vs search who they are for who we are to pray.

Of men there be two sorts, some liuing, some dead. Of these two kinde, the liuing are to be prayed for, and there is no praying for the dead.

A man that is dead, knowes what shall be his estate eternallie: if hee died a wicked person, that is, an vnrepentant sinner, his state shall bee according in eternall torment: if he died, hauing repented of his sins, then hee shall rest with God in his kingdome. Apo. 14 13. *Blessed are they which die in the Lord, for they rest from their labours, and their workes follow them.* Gal. 6. 10. *While we haue time, let vs doe good to all men.* Where we may note that there is a time, namely after death, when we cannot do good to others.

Again, of the liuing, some are our enemies, and some our friends: Our friends are they which are of the same religion, affection, and disposition. Foes are either priuate or publike: Publike foes, are either enemies to our countrie, as tyrants, traytors, &c. or enemies to our religion, as Iewes, Turkes, Papists, Infidels, Atheists. Now towards all these, how ought a man to behaue himselfe in prayer? *Answer.* Hee is to pray for them all. Matth. 5. 44. *Pray for them which hurt you, and persecute you.* 1. Tim. 2. vers. 1. *I exhort that prayers, intercessions, &c. be made for all men, for kings, &c.* Yet whe Paul gaue this commandement, we reade not that there were any Christian kings, but all Infidels. And the Iewes are commanded to pray for Babylon, where they were captiue, Ierem. 29. 7. *And seeke the prosperity of the citie, whither I haue caused you to be carried captiue, and pray vnto the Lord for it.*

Question. How and in what maner are we to pray for our enemies? *Answer.* We are to pray against their sinnes, counsels, enterprises, but not against their persons. Thus prayed Dauid against Achitophel. 2. Sam. 15. 31. *Lord? pray thee, bring the counsel of Achitophel to foolishnesse.* And thus did the Apostles pray against their persecutors, Act. 4. 29. *O Lord behold their threatenings, and grant vnto thy seruants with all boldnes to speake thy word.*

Question. Dauid vseth imprecations against his enemies, in which he prayeth for their vtter confusion, as Psa. 59 and 109. &c. The like is done by Paul, Gal. 5. 12. 2. Tim. 4. 14. and Peter, Act. 8. 20. Though afterwards hee mitigates his execration. But howe could they doe it? *Answer.* 1. They were indued with an extraordinarie measure of Gods Spirit, and heereby they were enabled to discern of their enemies and certainly to iudge that their wickednes and malice was incurable, and that they should neuer repent. And the like prayers did the Primitiue Church conceiue against Iulian the Apostata, because they perceiued him to be a malicious and desperate enemy. 2. Secondly, they

they were indued with a pure zeale, and not carried with desire of revenge against their enemies, intending nothing else but the glorie of God. Nowe for vs it is good that we should suspect our zeale, because sinister affections, as hatred, enuy, emulation, desire of reuenge, will easily mingle themselves therewith.

Question. How far forth may we vse those Psalmes in which Dauid vseth imprecations against his enemies? *Answer.* They are to be read and song with these caueats. 1. We are to vse those imprecations indefinitely against the enemies of God and his Church: for wee may perswade our selues that alwayes there be some such obstinate enemies: but we must not applie them particularlie. 2. Secondly, we must vse them (as Augustine saith) as certaine propheticall sentences of the holy Ghost, pronouncing the last sentence of destruction vpon finall and impenitent sinners, which oppose themselves against Gods kingdome. 3. They may be vsed against our spirituall enemies, the flesh, the diuel, and his Angels, and the world.

2. Furthermore, whereas we are taught to say, *Our Father*, this serues to put vs in mind, that in praying to God, we must bring loue to men with vs. Wee must all be the children of one Father, louinglie disposed one to another. For how should hee call God his Father, who will not take the child of God for his brother? Mat. 5. 23. *When thou art to offer thy gift vnto God, if thou haue ought against thy brother: first be reconciled, and then come and offer thy gift.* So also Esa. 1. ver. 15. The Lord saith that when they pray vnto him he will not hear. *Why? because their hands are full of blood.* In these times many men can bee content formally to pray, but yet they will not leaue bribing, oppression, deceit, vsurie, &c. The common song of the world is, Euery man for himselfe, &c. God for vs all: this is the common loue and care that men haue each to other. The praier of such are abominable, euen as the sacrifice of a dog, as Esay saith, For howe can they call GOD their Father, that haue no loue to their brethren?

3. Thirdlie, hence we may learnethat God is no acceptor of persons. For this prayer is giuen to all men of what state or degree soeuer. All then, as well poore as rich, vnlearned as learned, subiectes as rulers, may say, *Our Father*. It is not with the Lord as it is with the world; but all are his children that do beleue. The poore man hath as good interest in Gods kingdome, and may call God father as well as the king. Therefore the weaker sort are to comfort themselves hereby, knowing that God is a father to them as wel as to Abraham, Dauid, Peter. And such as are indued with more grace, must not therefore swell in pride, because they haue not God to bee their father more then their inferiours haue.

Which art in heauen.

1. The meaning.

Quest. **H**ow may God be said to bee in heauen, seeing hee is infinite, and therefore must needes be euery where? 1. King. 8. 27. *The heauens of heauens are not able to containe him.* *Ans.* God is said to be in heauen: first, because his maiestie, that is, his power, wisdom, iustice, mercie, is made manifest from thence vnto vs. Psal. 115. 3. *Our God is in heauen and doeth whatsoever he will.* Psal. 2. 4. *Hee that dwelleth in heauen shall laugh them to scorne, & the Lord shall haue them in derision.* Esay saith 66. 7. *Thus saith the Lord, Heauen is my throne, and the earth is my footstole.* Secondly, after this life hee will manifest and exhibite the fulnes of his glorie to his Angels and Saintes in the highest heauens, and that immediatly and visiblie.

2. The vse.

1. **H**erby first we learne that Romish pilgrimages, whereby men went from place to place to worship God, are vaine, and foolish. The God to whome we must pray is in heauen: Nowe let men trauell to what place, or country they wil, they shal not come the neerer to heauen, or neerer to God by travelling, seeing the earth is in euery part alike distant from heauen.

2. Secondlie, this ouerthrowes popish idolatrie, as worshipping of crosses, crucifixes, roodes, &c. vsed to put men in mind of God and Christ. VVee are taught to lift vp our eies to heauen; seeing God is there: and how can we do this, as long as our minds and eies are poaring vpon an image made by mans arte?

3. Again, we are here admonished to vse the action of prayer with as great reuerence as possible may be, and not to thinke of God in any earthly manner. VVell reasons Salomon, Eccles. 5. 1. *Be not rash with thy mouth to speake a word before God.* VVhy? *He is in heauen, thou art in earth: therefore let thy wordes be few.* This reuerence must appeare in holinesse of all our thoughtes and affectiones; and in al comelines of gesture. And for this cause al wandring by thoughtes and all vain babbling is to be auoyded, but how goes the case with vs, that on the times appointed come to the assemblies to pray? Many, by reason of their blindnesse pray without vnderstanding. Many, when they are present at prayer, yet haue their harts occupied about other matters, about their goods & worldly businesse: such men haue no ioy or gladnes in praying; it is a burthen to them. Many come to the assembly for custome onely, or for feare of punishment; if they might be left free they could find in their hearts not to pray at all. But let al such men know, that this maner of praying is a verie grievous sin, nay greater then mocking of father or mother, killing or stealing, for it is direct-

lie against God, the other against men. This sinne because it is against the first Table, and therefore more hard to be discerned, it is lightlie esteemed, and it lesse troubles the consciences of ignorant men: yea as it is indeed, so it is to be esteemed as a disgrace and plaine mockerie of Gods maiestie. VWherefore seeing God is in heauen, away with all growthe and dead praying, let vs come with reuerence in our hearts before the Lord.

4. Againe, we are here to consider that our hearts in prayer must mount vp into heauen, and there be present with the Lord. Psal. 25. 1. *Uplift O Lord, lift I vp my soule.* The little child is neuer well but when it is in the fathers lap, or vnder the mothers wing: and the children of God are neuer in better case, then when in affection and spirit they can come into the presence of their heauenly Father, and by prayer, as it were, to creepe into his bosome.

5. And heere wee must further learne, specially to seek for heauenly things, and to aske earthly things, so farre sooth as they leaue to bring vs to an eueralasting & immortall inheritance in heauen to which we are called. 1. Pet. 1. 3.

6. Lastlie, wheras our father is in heauen, wee are to learne that our life on earth is but a pilgrimage, and that our desire must be to attain to a better countrie, namely, heauen it selfe, and that wee must vse all meanes continually to come vnto it. In a word, to make an end of the preface: in it is contained a double stay or prop of all our prayers. The one isto, beleue that God can graunt our requests, because he is almightie, and thus much is signified when he is said to be in heauen. The second is to beleue that God is ready and willing to grant the same, and this we are taught in the title *Father*, which serues to put vs in mind that God acceptes our prayers, Ioh. 16. 32, and hath a care of vs in al our miseries and necessities, Math. 6. 32. and pitieth vs as much as any earthly Father can pitie his child. Psal. 103. 13.

Yet must we not imagin that God wil indeed giue vnto vs whatsoever we do vpon our own heads fancie & desire: but we must in our prayers haue recourse to the promises of God, and according to the tenour thereof must we frame and square our petitions: Things promised absolutely, as all graces necessarie to saluation, may bee asked absolutely: and things promised with condition, as graces lesse necessarie, and temporall blessings are to be asked with condition, namely, so far soorth as they shall be for Gods glorie in vs, and for our good: except it be so that God promise any temporall blessing absolutely, as hee promised issue to Abraham in his old age. The kingdome to David after Saul. A deliuerance from captiuitie in Babylon after 70. yeres to the Israelites.

Againe, the preface serues to stirre vp loue and feare in the hearts of them that are about to pray. Loue, because they pray to a father: feare, because he is full of maiestie in heauen.

Hallowed

Hallowed be thy name.

1. The Coherence.

THUS much of the preface : now follow the petitions. They bee fixe in number, the three first concern God; the three last our selues. The three former petitions are again diuided in two parts : the first concerns Gods glorie it self, the other two, the meanes whereby Gods glorie is manifested and enlarged among men. For Gods name is glorified among men when his kingdom doth come, and his will is done.

Question. Why is this petition, *Hallowed be thy name*, set in the first place?

Answer. Because Gods glorie must bee preferred before all things, because it is the end of all creatures and of all the counsels of God. Prou. 16. vers. 4 *The Lord hath made all things for his owne sake; yea even the wicked for the day of euill.* And from the order of the petitions heere ariseth a worthy instruction, namelie, that euery one in all things they take in hand, are to propound to themselves and to intend the glory of God. The reason is this : The end which God hath appointed to all our doings, we are to propound to our selues : but God hath appointed that the highest end of all our doings should be his glorie : therefore our hearts must be set to seeke it first of all. That God will haue his name glorified by vs, appeareth in this; that hee punisheth those which of obstinacie set themselves to dishonour him, or by negligence did not sanctifie him, when they should haue done so. Herod sitting in his royalty, made such an oration, that the people cryed, The voyce of a God, and not of a man: and immediatlie the Angell of the Lord smote him, because hee gaue not the glorie to God. Act. 12. 12. And Moses because he did not sanctifie the Lord in the presence of the children of Israell, therefore he came not into the land of promise: yet he did not altogether faile in doing of it. Thus we may see by these punishments, and also by the order of the petitions, that it is our duties to preferre the glorie of God before all thinges els.

Quest. Whether are we to prefer the glorie of God before the saluation of our soules? *Answer.* If the cause stand thus that Gods name must be dishonored or our soules condemned, we must account the glorie of God more precious then the saluation of our soules. This is manifest in the order of the petitions. The petition that concernes Gods glorie is first, and the petitions that concern directly our saluation are the fift and sixt. Whereby wee are taught, that before God should want any part of his glorie, we must let body and soule and al goe, that God may haue all his glorie. This affection had Moses, Exod. 32. 32. when he said, *Either forgive them, or if thou wilt not, blot my name out of thy booke.*

In this petition as also in the rest, we must obserue three thinges : the first is the meaning of the wordes: the seconde, the wantes which men must learne to bewaile : the third, the graces of God which are to be desired.

2. The meaning.

Very few among the people can give the right meaning of the wordes of this prayer. They pretend, that seeing God knowes their good meaning, it is sufficient for them to say the wordes and to meane well. But faith being one of the groundes of prayer, and there being no faith without knowledge, neither can there be prayer without knowledge, and therefore ignorant men are to learne the right meaning of the wordes.

Name.]

Name in this place signifieth:

1. God himselfe, 1. King. 5. ver. 5. *He shal build an house to my name.*

2. His attributes, as his iustice, mercie, &c.

3. His workes, creatures, and iudgements.

4. His word.

5. His honour and praise arising from all these.

For God is knowne to vs by al these, as men are knowne by their names; and as all a mans praise and glorie lies in his name: so all the glorie of God is in these.

Hallowed.

TO hallow is to sever or set apart any thing from the common vse, to some proper and peculiar end: as the Temple was hallowed, that is, set apart to an holy vse; and the Priests were sanctified, that is, set apart to the service of God. And all that beleue in Christ are sanctified; that is, set apart from sin to serve God. In like maner Gods name is hallowed, when it is put apart from obliuion, contempt, prophonation, pollution, blasphemie, and al abuses to an holie, reuerent, and honorable vse, whether we think, speak of it, or vse it any maner of way. Leuit. 10. 3. Ezech. 28. 23.

Quest. How can a sinfull man hallow Gods name which is pure and holie in it selfe? *Answer.* We doe not heere pray that we might make Gods name holie, as though we could adde something vnto it to make it more holie: but that we might be meane to declare and make manifest to the worlde by the right vse of it, that it is holie, pure and honourable. The like phrase is vsed, Luke 7. 9. *Wisedome is iustificd by her children:* that is, acknowledged and declared to be iust. Ezech. 38. 23.

The scope therefore of the first petition, is an earnest desire that we might set forth Gods glorie, whatsoeuer become of vs; and it may be exprest thus. O Lord open our eies that we may aright know thee, & acknowledge the greatness of thy power, wisedome, iustice, and mercy, which appears in thy titles, words,

words, creatures and iudgements: and grant that when we vse any of these, we may therein honour thee, and vse them reuerently to thy glory.

3. *The wants which are to be bewailed.*

1. **THE** wants, which wee in this place are taught to bewaile, are especially foure. The first is an inward and spirituall pride of our hearts; a sinne that none or very few can see in themselves, valesse the Lord open their eyes. When our first parents were tempted in paradise, the diuell told them they should be as Gods: which lesson not only they, but we haue learned: and we conceiue of our selues, as little gods, though to the world wee shew it not. This hidden pride, when other sinnes dye, it begins to get strength, and to shew it selfe: and appears in vaine thoughts, continually on euery occasion ascending in the minde. As may appeare in the Pharisee, whose thoughts were these when hee prayed thus within himselfe, *O God I thank thee that I am not as other men, extortioners, vnjust, adulterers, or even as this Publican, &c.* And as this was in him, so it is in vs till God giue grace: for so that men may haue praise and glorie in the world, they care not for Gods glorie though it be defaced. We must therefore learne to discern this hidden corruption, and to mourne for it: for it doth poyson and hinder all good desires of glorifying God, so long as it doth or shall preuaile in the heart.

2. Secondly, wee are taught here to bewaile the hardnesse of our hearts: whereby we are hindered from knowing God aright, and from discerning the glorie and maiestie of God in his creatures. Mark. 6. 52. The Disciples, *through the hardnesse of their hearts*, could not see Gods power in the miracle of feeding many thousands with a few loaves, though themselves were instruments of it, and the food did increase in their hands. Our redemption, what a wonderfull worke is it, but how few we consider of it, or regard it? If we see a man haue more wit, wealth, or honor, than we haue, we straight wonder at him: but beholding Gods creatures, we see nothing in them, because we doe not goe higher to acknowledge the loue, power, wisdom, and iustice of the Creator. And this is the cause why Gods name is so slenderly honoured among men.

3. The third corruption is our great ingratitude, for the Lord hath made heauen and earth, and all other creatures to seruise man: yet hee is the most vnthankfull of all creatures. Bestow many iewels, or a kings ransom on a dead man; he will neuer returne any kindnesse: so men being dead in sinne, deale with God. Commonly men are like the swine that run with their groines and eat vp the mast, but neuer looke vp to the tree from whence it falleth. But the godly are with Dauid, to feele this want in themselves, and to beseech God to open and as it were to vnlocke their lips, that they may indeuour to be thankfull to God. Psalm. 115. 13.

4. The fourth is the vn godlinesse and the innumerable wants that be in our liues; and the sinnes committed in the world. Psalm. 119. 136. *Minne eyes* (saith Dauid)

Dauid) gush out with riuers of water, because men keepe not thy lawes. The reason is, because he which liues in sinne, reproches Gods name; euen as an euill childe dishonors his father. Now some will say that this cannot bee: because our sinnes cannot hurt God. True indeede: yet are they a cause of slaundering Gods name among men: for as wee honour him by our good workes, so wee dishonor him by our offences. Math. 5. 16. *Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.*

4. Graces to be desired.

1. **T**He graces to be desired, and to be prayed for at Gods hand, are three. The first is the knowledge of God, that is, that wee might know him as hee hath reuealed himselfe in his word, workes, and creatures. For how shall any glorifie God before hee know him? Our knowledge in this life is imperfect. Exod. 23. Moses may not see Gods face, but his hinder parts. 1. Corin. 13. 12. We may see God as men doe, through spectacles in his word, sacraments, and creatures. And therefore as Paul prayed for the Colossians, Col. 1. 10. *That they might increase in the knowledge of God:* so are wee taught to pray for our selues in this petition.

2. We desire that a zeale of Gods glorie may bee kindled in our hearts, and that we may bee kept from prophaning and abusing of his name. Psalm. 69. 9. *The zeale of thine house hath eaten me vp.* Psalm. 45. 1. *My heart shall utter, or cast vp a good matter. I will speake in my workes of the King.* Here the spirit of God borrowes a comparison from men thus. As he which hath somewhat lying heauie in his stomacke, is neuer quiet till he haue cast it vp: euen so the care and desire to glorifie Gods name must lie vpon a mans heart as an heauie burthen: and he is not to be at ease and quiet with himselfe till he bee disburdened, in sounding forth Gods praise. Luther saith well, that this is *Sancta crapula*: that is, an holy surfet: and it is no hurt continually to haue our hearts ouercharged thus.

3. A desire to leade a godly and vpright life before God and men. We see men that are in some great calling vnder honorable personages, will so order and behaue themselves, as they may please and honor their masters: euen so must our liues be well ordered, and wee are to labour to walke worthie of the Lord (as Paul speaketh) that we may honour our heavenly Father.

Thy kingdome come.

1. The Coherence.

THis petition depends on the former most excellently. For in it is laid downe the meanes to procure the first. Gods name must bee hallowed among men: but how is it done? by the erecting of Gods kingdome in the hearts

hearts of men. We cannot glorifie God vntill he rule in our hearts by his word and spirit.

2. The meaning.

(*Thy*) This word doth put vs in minde that there is two kingdomes: one Gods, and that is the kingdome of heauen: the other the diuels, called the kingdome of darknesse, Coloss. 1. 13. For when all had sinned in Adam, God laid this punishment on all, that seeing they could not bee content to obey their Creator, they should bee in bondage vnder Satan: so that by nature wee are all the children of wrath, and the diuell holds vp the scepter of his kingdome in the hearts of men. This kingdome is spirituall, and the pillars of it are ignorance, error, impietie, and all disobedience to God, in which the diuell wholly delights; which also are as it were the lawes of his kingdome. Blind ignorant people cannot abide this doctrine that the diuell should rule in their hearts: they spit at the naming of him, and say that they despise him with all their hearts: but whereas they liue in sinne, and practise it as occasion is offered, though they cannot discern of themselves, yet they make plaine prooffe, that they liue in the kingdome of sinne and darknesse, and are flat vassels of Satan, and shall so continue till Christ the strong man come and binde him, and cast him out. And this is the estate of all the children of Adam in themselves. Wherefore our Sauour in this petition teacheth vs to consider our naturall estate, and to pray that he would giue vs his spirit to set vs at libertie in the kingdome of his owne sonne.

(*Kingdome*) Gods kingdome in scriptures is taken two waies. First generally, and so it signifieth that administration by which the Lord gouerneth all things, yea, euen the diuels themselves. Of which kingdome mention is made in the end of this prayer. And in the Psalme 97. vers. 1. *The Lord reigneth, let the earth reioyce.* Againe, it is taken more specially, and then it signifieth the administration of Christ the head of the Church, in which he frameth men by his word and spirit to the subiection of the same word. And so it is taken in this petition.

In a kingdome there are foure things to be noted. 1. There must be a king. 2. There must be subiects. 3. There are lawes. 4. Authoritie.

In this kingdome Christ is the king: it is he to whom the father hath giuen all authoritie, in heauen and earth.

In this kingdome all are not subiects, but such as are willing to giue free and franke obedience to Gods word; or at the least though their hearts be not sound, make an outward profession of it.

The lawes of this kingdome is the word of God in the bookes of the olde and new Testament. Therefore it is called *the kingdome of heauen*, Matth. 13. *The Gospell of the kingdome*, Mark. 1. 13. *The rod of his mouth*, Esay 11. 4. *The arme of God*, Esay 53. 1. As a king by his lawes brings his people in order, and keepses them in subiection; so Christ by his word, and the preaching of it, as it were

were by a mightie arme, drawes his elect into his kingdome, and fashions them to all holy obedience.

The power and authoritie is that whereby Christ conuerts effectually those which are to bee conuerted by the inward operation of his spirit, and glorifies himselfe in the confusion of the rest.

Kingdome being taken thus specially, is also twofold. The first is the kingdome of grace, of which mention is made, Rom. 14.17. *The kingdome of God stands not in meate and drinke, but in righteousnesse*: that is, the assurance of our iustification before God in the righteousnesse of Christ; *Peace of conscience*, which proceedes from this assurance; and *joy in the holy Ghost*, which comes from them both. In this kingdome all men liue not, but onely those that are subiect to Christ, obedient to the lawes of his kingdome, and ruled by his authoritie, and are continually taught in his word by his spirit. But those that refuse to liue according to the lawes of this king, and choose to liue at their owne libertie, are in the kingdome of darknesse, that is, sinne and Satan.

The second is the kingdome of glorie in heauen, which is the blessed estate of all Gods people, which God himselfe shall be all in all vnto them. And the former kingdome of grace is an entrance and preparation to this kingdome of glorie.

Come] Gods kingdome comes, when it takes place and is established and confirmed in mens hearts, and made manifest to all people, the impediments being remoued.

Quest. This comming implies a stopping: but how should Gods kingdome bee hindered? *Answer.* Kingdome in this place is not taken for that absolute and soueraigne power of God whereby he rules all things, for that can not be hindered; but for the kingdome of grace, which in the vsing of the outward meanes, as ministers, word and Sacraments, may bee hindered by the diuell, the world, and mans corruption.

3. *The wants which are to be bewailed.*

THe wants which wee in this petition are taught to mourne for, are of two sorts: some concerne our owne selues, some others. That which concernes our owne persons is a bondage and slauerie vnder sinne and Satan. This bondage indeede is weakened in Gods seruants, but none is wholly freed from it in this life. Paul complaines that he is sold vnder sinne, and cries pitifully, O miserable man that I am, who shall deliuer me from this bodie of death?

Question. What difference is then betweene the godly and the wicked? *Answer.* The euill and vngodly man in the very midst of his bondage hath a merrie heart: sinne is no trouble to him, nay it is meate and drinke to him. But the godly man is otherwise minded: who considering the power of the diuell, and his craft in manifolde fearefull temptations; and seeing the pronenesse of his rebellious nature euer and anon to start away from God, is grieved and

and confounded in himselfe, and his heart bleedes within him that he doth offend so mercifull a father.

Many men liue in this world and that many yeares, and yet neuer feele this bondage vnder Satan and sinne. Such vndoubtedly cannot tell what this praier meanes : but he that would haue the right vse of this petition, must bee acquainted with his owne estate, and bee touched in his conscience, that the flesh & the diuell beare such sway in him. As the poore captiue is alwaies creeping to the prison doore, alwaies labouring to get off his bolts and fetters, and to escape out of prison : so must we alwaies cry to the Lord for his spirit to free vs out of this bondage and prison of sinne and corruption: and euery day come neerer the prison doore, looking when our blessed Sauour will vnbinde vs of all the fetters of sinne and Satan, and fully erect his kingdome in vs.

2. The wants which concerne others are twofold. The former is the want of the good meanes which serue for the furthering of the kingdome of Christ, as preaching, sacraments, and discipline. When wee shall see a people without knowledge, and without good guides and teachers, or when wee see one stand vp in the congregation not able to teach, here is matter for mouting: This petition puts vs in minde to bewaile these wants. Our Sauour, when he sawe the Iewes as sheepe without a sheeheard, he had compalsion on them : and he wept ouer Ierusalem, because they knew not the things which belong to their peace. Luk. 9. 11. Therefore when preachers want to holde vp the scepter of GOD before the people, and to hold out the word, which is as it were the arme of God to pull men from the bondage of the diuell to the kingdome of Christ: Then it is time to say, *Lord let thy kingdome come.*

3. The third want which we are to bewaile is, that there be so many impediments and hinderances of the kingdome of grace, as the diuell and all his angels, their instruments, the Pope, the Turke, and all the rest of the professed wicked of the world, which by subtile intisements and tyrannie, keepe backe and repell the meanes whereby Christ ruleth as a king in his Church. When the diuell sees one that was sometime of his kingdome but to cast a looke towards the heauenly Ierusalem, he straightway rageth against him and labours quite to overthrow him. Wherefore in regard of all these impediments, wee must pray, *Thy kingdome come.*

4. Graces to be desired.

1. In this petition we are taught first that wee are to haue a seruent desire, and to hunger, that God would giue vs his spirit to reigne and rule in our harts, and to bow them to all obedience and subiection of his will : and further, whereas our hearts haue been as it were filthie sties and stables of the diuell, that he would renue them, and make of them fit temples to entertaine his holy spirit. Psal. 51. 10. *Create in me a cleane heart, O God, and renue a right spirit in me, &c. Stablish me with thy free spirit.* If wee shall consider the conuersion of the

the wicked and the godly, and their corrupt hearts together, wee shall see little difference but in this, that the wicked is delighted and glad to sinne: but the godly doe wrastle, as for life and death with their temptations, and doe resist the diuell, and doe desire the grace of Gods spirit, and crie to heauen to bee freed from his bondage, howsoever their hearts are alwaies readie to rebell against God.

2. Forasmuch as the kingdome of grace is erected in Gods Church heere vpon earth, in this petition we are commanded to pray for the Church of God, and the parts thereof. Psal. 122. vers. 6. *Pray for the peace of Hierusalem: they shall prosper that love thee.* Esay. 62. 7. *Ye which are the Lords remembrancers, giue him no rest, untill he set up Hierusalem the praise of the world.*

And that Gods Church may flourish and bee in good estate, wee are to pray for Christian Kings and Princes; that God would blesse them, and encrease the number of them. For they are as *nursing fathers, and nursing mothers to the Church.* And we especially are bound to pray for the Queenes most excellent maiestie, as also for the French king, that they may be blessed, and Gods kingdome by them aduanced.

And againe, because Ministers are the Lords watchmen in the Church, wee are here also put in minde to seeke their good; and to pray that their hearts may bee set for the building of Gods kingdome, for the beating downe of the kingdome of sinne and Satan, and for the sauing of the soules of his people. And the rather, because the diuell laboureth night and day to overthrow them in this glorious worke, and to resist them in their ministerie: as appeareth in Zacharie 3. 1. When Ioshua the high Priest stood before the Angell of the Lord, *Satan stood at his right hand*, namely, to resist him. Therefore, also wee are to pray for them, that the Lord would keepe them, and furnish them with gifts, and withall make them faithfull. For *where vision faileth, the people are left naked*, saith Salomon. 2. Thess. 3. 1. *Brethren, pray for vs that the word of the Lord may haue a free passage and be glorified.*

Thirdly, wee must pray for all Christian Schooles of learning. Howsoever some thinke but basely of them: yet they are the ordinarie meanes to maintaine the ministerie, and so the Church of God. A man that hath diuers Orchards, will also haue a Seminarie full of yong plants to maintaine it. Schooles, they are as Seminaries to Gods Church, without which the Church fallies to decay: because they serue to make supplie of ministers.

3. Thirdly, wee are to desire, that the Lord would hasten the second coming of Christ, as the Saints in heauen pray, *Come Lord Iesus, come quickly*: and therefore the godly are said to *love the coming of Christ.* 1. Tim. 4. 8. A penitent sinner so abhors his owne corruptions, and the irksome temptations of Satan, that in this respect he desires that Christ would hasten his particular coming to him by death: for no other cause but that he might make an end of sinning and displeasing of God.

Thy will be done.

1. The Coherence.

IN the second petition, wee desired that God would let his kingdome come, *vz.* That he would rule in our hearts. If he then must raigne, we must bee his subiects: and therefore here wee craue, that being his subiects wee may obey him, and doe his will. Malac. 1. 6. *If I be a father, where is mine honour? If I be a master, where is my feare?*

2. The meaning.

WILL] Here it signifieth Gods worde written in the olde and new Testament. For in his word his will is reuealed. Of the whole will of God there be three speciall poynts, which are in this place meant. 1. To belecue in Christ, Ioh. 6. 40. *This is the will of him that sent me, that every one which seeth the Sonne, and beleueth in him, should haue euerslasting life.* 2. Sanctification of bodie and soule. 1. Thess. 4. 3. *This is the will of God, euen your sanctification,* &c. 3. The bearing of affliction in this life. Rom. vers. 29. *Those which be knew before, he did predestinate to bee made like to the image of his owne Son.* Phil. 3. vers. 10. *That I might know him and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable to his death.*

Thy will.] Not mine: for mans owne will is wicked and corrupt, yea it is flatly opposite to God. Rom. 8. vers. 5.

Done.] That is, obeyed and accomplished of men. Then the effect of the prayer is this: O Lorde, seeing thou art our King, giue vs grace to shew our selues good subiects in obeying thy will.

3. The wants to be prayed against.

1. **H**ere first wee are to bewaile this, that our hearts are so prone to rebellion and disobedience of Gods commaundements. Put a match to a heape of gun-powder, on a sudden it will bee all on a flame; and as long as wee adde matter to the fire, it burnes: so by nature wee are most readie to sinne, so soone as the least occasion is giuen. Dauid had experience of this when hee praied, *Knit my heart to thee, O Lord,* &c. Psal. 86. 11. *and incline my heart to thy commaundements.* Psal. 119. 37. Those which finde not this want in themselves, and the like affliction to bewaile it, are in a miserable and dangerous case: euen as a man that hath a great disease vpon him, and knowes not of it.

2. Againe, wee must here bewaile the sinne of the world, as ignorance, schismes, hypocrisie, pride, ambition, contempt of Gods word, couetousnesse, oppression, want of loue of God and his word &c. 2. Peter 2. 7. *Let was vexed, and his righteous heart was vexed with the uncleane conuersation of the Sodomites.*

mines from day to day: so ought our soules to bee vexed and grieued continually at the wickednesse of our time: and wee are to send vp our prayers to God for vnbeleuing and vnrepentant sinners, that they may be brought to the obedience of Gods will. Ezech. 9. 4. In a common judgement vpon Ierusalem, *They are marked in the forehead, that mourne and crye for all the abominations that be done in the midst of it.*

3. Here also wee must humble our selues for our vnquietnesse of minde, and impatience, whē God laies any crosse on vs. It is Gods will that we should suffer affliction, and withall humble our selues vnder his mightie hand. Our Sauiour praied that the cup might bee taken away, but with submission to his Fathers will. Luk. 22. 42. And this Dauid had learned when he said, *But if he thou say, behold I haue no delight in thee, behold here I am, let him doe so me as seemeth good in his eyes.* 2 Sam. 15. 26.

4. Graces to be desired.

1. **T**He first thing which wee are here to desire is, that wee may haue grace to denie our selues, wils, and affections: because herein wee are vnlike to God, and like the diuell. This is the first lesson that our Sauiour doth giue his Disciples, that they must deny themselves, and follow him.

2. The second thing is the knowledge of Gods will: for otherwise how shall we do it? How can that seruant please his master, which cannot tell what he would haue done of him? Most men will haue bookes of statutes in their houses, and if they bee to deale in any great matter, they will doe nothing before they haue looked on the statute. In like manner men should haue the Bible, that is, the booke of Gods statutes in their houses: the lawes of God must be the *men of our counsell*: before euery action wee are to search what is the will of God, and then to doe it. Here then wee are taught to vse the meanes, and to pray for knowledge.

3. Againe, we are here taught to haue a desire in our hearts, and an indeyur in our liues, in all things to performe obedience to Gods word in our liues and conuersations, and in our particular callings.

4. Lastly, we desire patience and strength, when it shall please God at any time to exercise vs with the crosse, as Paul praies for the Colossians, *That God would strengthen them by the power of his might, vnto all patience and long suffering with affliction.* Coloss. 1. 2.

5. Error confuted.

THE Church of Rome teacheth, that men by nature haue free will to doe good: and that men being stirred up by the holy Ghost, can of themselves will that which is good. But if this were so, why might wee not pray, *Let my will bee done?* So faire foorth as the will of man shall agree with Gods will: but this cannot be, as we see in the tenor of this petition.

In earth as it is in heauen.

1. The meaning.

HAuing shewed the meaning of this petition, *Thy will be done*: now we are to speake of the condition, which shewes in what manner we should doe it. For the question might be how wee should doe Gods will: and the answer is, that his will must be done in earth as it is in heauen.

Heauen] By heauen here is meant the soules of faithfull men departed, and the elect Angels. Psalm 103. 20. *Praise the Lord ye his Angels, that excell in strength, that doe his commandments in obeying the voyce of his word.*

Earth] By earth is vnderstood nothing but men on earth, because all other creatures in their kinde obey God: onely man he is rebellious and disobedient. Then the meaning is, Let thy will bee done by vs men on earth, as the Angels and Saints departed doe thy will in heauen.

Question: Doe wee here desire to doe the will of God in that perfection it is done by Angels? must wee bee as perfect as they? *Answer*. The words here vsed (*in earth as it is, &c.*) doe not signifie an equalitie (as though our obedience could in this life bee in the same degree of perfection with Angels) but a similitude standing in the like manner of obedience. Now it may bee asked in what manner doe the Angels obey God? *Answer*. They doe the will of God willingly, speedily, and faithfully: and this is signified in that they are said in the Scriptures to bee winged, and to stand continually beholding the face of our heavenly father. And this is the manner in which wee desire to performe Gods will.

2. The wants to be bewailed.

WE are here admonished to bee displeased with our selues, for our slacke and imperfect obedience to GOD, and for our hypocrisie, priuie pride, presumption, deadnes of spirit, and many other wants which breake out when we are in doing Gods will. There is no seruant of GOD, but hath wants in his best workes, so we must vnderstand Paul, when he saith, *To will is present with me, but I finde no meanes to performe that which is good.* Rom. 7. 18. Where hee signifies thus much in effect, that he could begin good things, but not perfect them, and goe thorow sitch, as we say. When the godly doe good workes, as heare, speake Gods worde, pray, praise God, &c. they performe things acceptable to GOD: but in these actions they finde matter of mourning: namely, the imperfection of the worke therefore David praish, Psalm. 143. 2. *Enter not into iudgement with thy seruants.* And here wee may see how farre wide the Church of Rome is, that holdeth good workes to bee any way meritorious, that bee euery way imperfect. If shee had of that Church had

had grace, they might see that the corruptions of the flesh were as gyves and fetters about their legges, that when they would singe unto the waics of Gods commandments, they are constrained to halt downe right, and to traile their loynes after them.

3. *Grace to be desired.*

THe grace here to be desired, is sinceritie of heart, or a readie and constant purpose and indeuour not to sinne in anything, but to doe Gods will, so as we may keepe a good conscience before God & men. Act. 24. 16. *And for this cause I endeavour alwaies to haue a cleere conscience towards God, and towards men.* This must we hunger after, and pray for seeing it is not sufficient to abstaine from euill, but also to doe good, and in doing good, strue to come to perfection. A conformitie with Angels in this dutie is to be sought for and to be begun in this life, that in the life to come we may be like them in glorie.

Giue vs this day our daily bread.

1. *The Coberence.*

THus much of the three first petitions which concerne God: now follow the other three, which concerne our selues. In which order wee learne to pray for those things which concerne God absolutely: and for those things which concerne ourselues not absolutely; but so farre forth as they shall make for Gods glorie, the building of his kingdome, and the doing of his will.

But how depends this petition on the former? In the first wee were taught to pray, that Gods name might be hallowed which is done when God raignes in our hearts, & his will is done. Now further, his will is obeyed in three things: first, by depending on his providence for the things of this life; secondly, by depending on his mercie for the pardon of sinne: thirdly, by depending on his power and might, in resisting temptations. And thus Gods will is obeyed.

2. *The meaning.*

Bread] By bread in this place many of the ancient fathers, as also the Papists at this day vnderstand the element of bread in the Sacrament, and the bodie of Christ which is the bread of life. But that cannot be: for S. Luke calles it *bread for the day*, that is, bread sufficient to preserue vs for the present day: and by this he makes it manifest, that the words of this petition must be vnderstood not of spirituall, but of bodily foode: and the bread of life is more directly asked in the second or fourth petition. As for the opinion of Erasmus, who thinks that in this so heauenly a prayer made to God the Father, there should bee no mention made of bread, that is, of earthly things, which euen the

the Gentiles bestow on their children; is vaine and fruitles. For it is Gods will, that we should not cast the care of heavenly things onely, but all our care upon him. 1. Pet. 5. 7. And he hath elsewhere commaunded that earthly things should bee asked at his hand. 1. King. 8. : 5. and the same haue been asked in prayer of Iacob, Gen. 28. 20. and Salomon, Pro. : 17. And whereas the Lords prayer is a perfect platforme of prayer, temporall blessings must haue some place there, vnlesse wee will ascribe the hauing and inioying of them to our owne industrie, as though they were no gifts of God: which to thinke were great impietie.

By bread then we must vnderstand properly a kinde of soode made of the floure of graine that is baked and eaten: and thus it must be taken in those places of scripture where bread is opposed to water or wine: and by a figure more generally it signifies all things whereby temporall life is preserved: in this sense *Goates milke* is called *bread*, Pro. 27. vers. 27. and the fruits of trees, Ierem. 11. 19. and all things that passe to and fro in trafficke. Prou. 31. 14. And so likewise in this place by this one meanes of sustaining our bodies and temporall lines, all other means whatsoeuer must bee vnderstood, as meate, drinke, clothing, health, libertie, peace, &c.

And whereas our Sauour Christ vnder the name of bread, and not vnder the name of any other plentifull or daintie soode, teacheth vs to aske temporall blessings; he doth it for two causes. The first is, that wee might hereby learne frugalitie and moderation in our diet, apparell, houses; and bee content if wee haue no more but bread, that is, things necessarie to preserve life, which Paul comprehends vnder soode and clothing. For wee are taught in this petition to aske no more. We must not with the Israelites murmur because they had nothing but Manna.

Question. Must we then vse Gods creatures onely for necessitie? *Answer.* We may vse them not onely for necessitie, but also for honest delight and pleasure. Psal. 104. vers. 15. *God giues wine to make glad the heart of man: and oyle to make his face shine.* And Iohn 12. 1. Our Sauour Christ allowed of the fact of Mary, which tooke a pound of bintment of Spikenard very costly, and anoynted his very fecte, so that all the house was filled with the smell; though Iudas did esteeme it waste. Yet if it so fall out that the Lord doe graunt vs but bread, that is, so much as shall hold bodie and soule together, wee must thankfully content our selues therewith. 1. Timot. 6. vers. 8. *Therefore when we haue foode and raiment, let vs be therewith content.* This contentation was predicted of Iacob, Gen. 28. 20.

A second cause is to teach vs that there is a particular providence. All men willingly confesse the generall providence of GOD over all things: but beside that wee must acknowledge another more especiall providence, even in the least things that bee: because euery morcell of bread which wee eat, would no more nourish vs than a peece of earth, or a stone, vnlesse God giue his blessing vnto it.

Daily] The word in the original is thus much in effect, *Bread unto our food or substances*: then the meaning is, give vs such bread from day to day, as may nourish our substances. Thus prayeth Agur, *Prou. 30. 8. Feede me with feede conuenient for me*. Some there are which put an Angelicall perfection in fasting: but we are taught in Scriptures, that as aboue all things wee are to seeke for life eternall: so wee must in this life haue care to sustaine and maintaine our naturall life, that wee may haue conuenient space and time to repent, and prepare our selues to the kingdome of heauen. Fasting in it selfe as it is an abstinence from meate, is no part of Gods worship, but in it owne nature, a thing indifferens: and therefore it is to be vsed so farre forth as it shall further vs in Gods seruice, and no further. And seeing wee are taught to pray for such foode as shall preserue nature, and maintaine the vitall blood, we ought not to vie fasting to the hinderance or destruction of nature.

Our bread] 1. *Quest.* How is bread ours? *Answer.* Paul shewes how, 1. *Corinth. 3. 22. We are Christs, and all things are yours*. So then by meanes of Christ, bread is called ours. For GOD hauing given Christ to vs, doth in him and by him give all things else to vs. 2. *Quest.* How may I know that the things I enioy are mine by Christ, and that I doe not vsurpe them? *Answer.* 1. *Tim. 4. vers. 4.* Paul saith that the creatures of God are good, and that the vse of them is sanctified to vs by the word and prayer. Then if wee haue the word of God to tell vs that wee may enioy and vse them: and also if wee pray to God for the right and pure vse of them, wee are no vsurpers, but indeede right owners of them, not onely before men, but also before God. 3. *Question.* If the creatures must bee made ours by Christ, how comes it to passe that the vngodly haue such abundance of them? *Answer.* Wee lost the title and interest of the creatures in Adam: yet GOD of his mercie bestowes *temporarie* blessings vpon the vnjust as well as vpon the iust: but for all that, vnles they be in Christ, and hold the title of them by him, they shall in the ende turne to their greater condemnation.

And whereas wee call it *our bread*, wee learne that every man must liue of his owne calling, and his owne goods. Here also is condemned all oppression, stealing, lying, cogging, and other such deceitfull meanes which men vse to get wealth and goods. Many thinke it no sinne to prouide for their families in such order, but in saying this petition they pray against themselves. 2. *1. Thess. 3. vers. 10. Hee which laboureth not, let him not eate.* *Ephes. 4. 28. Hee which saith, let him steale no more: let rather labour with his hands the thing that is good.*

This day] Wee say not here this werke, this month, this age, but this day: what meanes this? may we not prouide for the time to come? *Answer.* It is lawfull, yea a man is bound in good manner to prouide for time to come. *Act. 11. 28.* The Apostles prouided for the Church in Iudea against the time of death foretold by Agabus. And Ioseph in Egypt in the yeres of plentie stored vp against the yeres of famine. Wherefore in these words our Sauour his mea-

ning is onely to condemne all distrustfull care that distracts the minds of men, and to teach vs to rest on his fatherly goodnesse from day to day in euery season: this is noted vnto vs, Numb. 11. Where the Israelites were commanded to gather no more Manna, then would souer for one day, and if they did, it perished. Whereby God taught them to rest on his providence euery particular day, and not on the meanes.

Glasse] Not me. This serues to teach vs that a man must not onely regard himselfe, but also be mindfull of others. For a man that hath wealth is made a steward to distribute his goods to the poore and the good of Gods Church. True loue seekes not her owne things; the branches of the vine are laden with clusters of grapes, not for themselves, but for others: the candle spends it selfe to giue others light.

Glasse] If bread be ours, wherefore are we to aske it? it may seeme needlesse.

Answer. Not so: for hereby wee are taught to waite on God, who is the fountaine and the giuer of all blessings. Men usually driuen to any distresse, vse euill meanes, as robbing, deceiuing, consulting with Wifards &c. 2. Again here wee learne, that though a man had all the wealth in the world, all nothing without Gods blessing. *Question.* The rich neede not say, *Glasse* &c. for they haue abundance already, and what neede they aske that which they haue? *Answer.* Let a man bee neuer so rich, and want nothing that can bee desired, yet if he want Gods blessing, in effect hee wants all. Wherefore euen Kings, and the greatest personages that bee, are as much bound to vse this petition as the poorest. *Gods blessing is riches*, saith Salomon, Pro. 10. 22. Thou maist eate and not haue enough, be clothed and not warme, earne wages and put it in a broken bagge. Hag. 1. 6. if God doe not blesse thee. This blessing of God is called the *staffe of bread*, Elay. 3. 1. In bread there bee two things, the substance and the vertue thereof proceeding from Gods blessing: this second, that is, the power of nourishing is the staffe of bread. For take away from an aged man his staffe, and he falls: and so take away Gods blessing from bread and the strength thereof, it becomes vnprofitable, and ceaseth to nourish. Lastly, here we see that all labour and toyle taken in any kinde of calling is nothing, and auails not, vnlesse God still giue his blessing. Psal. 127. 2.

3. The wants which are to be bewailed.

Sinnes which wee are taught in this petition to bewaile are two especiallie. 1. Couetousnesse, a vice which is naturally engrafted in euery mans heart, it is when a man is not content with his present estate. This desire is vnstable, and men that haue enough would still haue more. Wherefore he which shall vse this petition must be grieved for this sinne, and pray with David, Psal. 119. 36. *Incline my heart to thy commandments, and ouercome concupiscesse.* And he must sorrow, not so much for the act of this sinne, as for the corruption of nature in this behalfe. Couetous people will please that they are free from this

this vice, but marke mens lines, and we shall see it is a common disease, as David noted Psal. 4. 6. where he brings in the people, saying: *Who will shew vs any good?* This then is a common sinne that we are taught to inourne for.

2. The second want is diffidence and distrustfulnes in Gods providence touching the things of this life. Men also will shift this off, and say, they would be sorie to distrust God. But if wee doe but a little looke into the corruption of our nature, we shall see that we are deceived. For being in prosperitie, wee are not troubled: but if once wee be pressed with aduersitie, then we howle and weepe, and as Paul saith, 1. Tim. 6. 10. *Men pierce themselves thorow with many sorrowes.* If a man shall lose a part of his goods, what then doth hee? straight hee goes out to the wise man is this to beleue in God? No: it is to distrust God and beleue the deuill.

4. Graces to be desired.

THe grace to be desired is a readines in all estates of life to rest on Gods providence, whatsoever fall out. Psalme 37. 5. *Commit thy way to the Lord, and trust in him, and he shall bring it to passe.* Proverbs 16. 3. *Commit or sole thy workes vpon the Lord, and thy thoughts shall be directed.* Whereby we are admonished to take paines in our callings to get meate and drinke, &c. If the Lord blesse not our labour we must be content: if he doe, we must giue him thanks. Now for this cause wee are further to pray to God that hee would open our eyes, and by his spirit teach vs in all his good creatures to see his providence, and when meanes faile and are contrarie, then also to beleue in the same, and to follow Pauls example. Philip. 4. 12.

5. Errors confuted.

Papists teach that men by workes of grace may merit life eternall, and increase of iustification in this life. But how can this be? for here we see that every bit of bread which we eate, is the free gift of God without any merite of ours. Now, if wee can not merit a peece of bread, what madness is it to thinke that we can merit life euermlasting.

2. They also are deceived who thinke, that any thing comes by mere chance or fortune, without Gods providence. Indeed in respect of men who know not the causes of things, many chances there are: but so, as that they are ordered and come to passe by Gods providence. Luk. 10. 31. *By chance there came downe a certaine priest that way.*

Forgiue vs our debts.

1. The coherence.

This is the first petition and the second of those which concerne our selues: in the former we craued temporall blessings, in this and the next which followeth

loweth, we craue spirituall blessings. Where we may note, that seeing there is two petitions, which concerne spirituall things, and but one for temporall; that the care for our soules must be double, to the care of our bodies. In the world men care for their bodies, their hearts are set for wealth and promotion: they can be content to heare the word on the Sabbath, yet neither then, nor in the weeke day do they lay it vp in their hearts, and practise it, which argues that they haue little or no care for their soules.

Question. What is the cause that first we craue things for the bodie, and in the second place those which concerne the soule? *Ans.* The order of the holy Ghost in these petitions is wonderfull: for the Lord considers the dulnesse and backwardnes of mens natures: and therefore hee traines them vp, and drawes them on by little, euen as a schoolemaster doth his young schollers: propounding vnto them some small elements and principles, and so carrying them to higher points. For the former petition is a step or degree to these two following. The ruler by the healing of the bodie of his child is brought to beleue in Christ. Ioh. 4. 53. He then that will rest on Gods mercie for the pardon of his sinnes, must first of all rest on Gods prouidence for this life: and hee that can not put his affiance in God for the prouision of meate and drinke, how shall hee trust in Gods mercie for the saluation of his soule? Here wee may see the faith of worldlings: they say that God is mercifull, and that they beleue in Christ: which can not be true: seeing in lesser matters, as meate and drinke, they distrust God, as appears by their couetousnes. Again, by this order wee are taught as earnestly to seeke for the pardon of our sinnes, as wee seeke for temporall blessings.

2. *The meaning.*

DEbts] By debts sinnes are meant, as it is in Luke 11. 4. and they are so called; because of the resemblance betweene them. For euen as a debt doth bind a man, either to make satisfaction, or else to goe to prison: so our sinnes binds vs either to satisfie Gods iustice, or else to suffer eternall dānation.

Forgiue.] To forgiue sinne, is to couer it, or not to impute it. P. sal. 32. And this is done when God is content of his mercie to accept the death and passion of Christ as a sufficient payment and ransom for mans sinnes; & so to esteeme them as no sinnes. And here vnder this one benefite of remission of sinnes, all the rest of the same kind are vnderstood, as justification, sanctification, redemption, glorification, &c.

3. *The vse of the words.*

HENCE we may learne many lessons: the first is, that seeing wee must pray thus, *Lord forgiue, &c.* wee are to hold, that there is no satisfactio to Gods iustice for sinne by our workes, no not in temporarie punishments: but that the doing away of our sinnes is of Gods meere fauour: for to forgiue and to satisfie, be contrarie: wherefore the doctrine of humane satisfactions, taught in the Church of Rome, is vile and deuillish.

2. Secondly,

2. Secondly, whereas wee are taught thus to pray continually from day to day, we note the great patience & long suffering of God, that suffers and forbears still, and doeth not poure out his confusion vpon vs, though we offend his maiestie day by day. This teacheth vs like patience towards our brethren: we our selues can not put vpon the least iniurie and forbear but one day, and yet we desire that God would forgie vs daily to the end of our liues.

3. Againe we may obserue, that there is no perfect sanctification in this life, seeing we must euerie day to the end crave the pardon of our finnes. Therefore wicked is the opinion of the Catharists or Puritans, which hold that men may be without sinne in this life.

4. And when we say, *forgiue*, not me but *vs*: we are put in mind to pray, not only for the pardon of our owne finnes, but likewise for our brethren and enemies. 1. Iam. 5. 17. *Confesse one to another, and pray one for another: for the prayer of the righteous availeth much, if it be fervent.* And as some thinke, the prayer of Steuen was a meanes of the conuersion of Saul.

5. Also we note that before prayer for pardon of sinne, must goe a confession of sinne: for whereas wee say, *forgiue our debts*, wee confesse before God, that we are still bankrupts & not able to discharge the least of our finnes: this appeares 1. Ioh. 1. 9. *If we confesse our finnes, he is faithfull to forgiue vs.* And it was practised by Dauid Psal. 51. and 32. 5. The manner of making confession is this: knowne finnes, and those which trouble the conscience, are to be confessed particularly: but vnknowne finnes generally, Psal. 19. 12.

6. Lastly, hence it is manifest, that there is no iustification by workes. Our finnes are debts, and so also are all workes of the law: and it were a fond thing to imagine that a man might discharge one debt by another.

4. Wants to be bewailed.

THe wants to be bewailed are the burthen of our finnes and the corruptions of our natures; and the wickednes of our liues, and the finnes of our youth, and of our old age, Psal. 40. 12. *My finnes have taken such hold vpon me, that I am not able to looke up: they are more in number than the haire of my head: therefore mine heart hath failed me.* Thus with Dauid we are to trauel & grone vnder this burthen: but this griefe for sinne, is a rare thing in the worlde. Men can moune bitterly for the things of this life, but their finnes neuer trouble them. Againe, this sorrow must be for sinne, because it is sinne, though there were neither hell to torment, nor deuill or conscience to accuse, nor iudge to auenge.

5. Graces to be desired.

THe grace which we must desire, is the *spirit of grace & deprecations*. Zach. 12. 10, which is that gift of the holy ghott, whereby we are enabled to call to God for the pardon of our sins. A man hauing offended the lawes of a prince, & being in danger of death, will neuer be at quiet till he haue gotten a pardon: eue so they

they which seele and see their finnes having this spicke, are so mooued, that they can neuer be at rest, till in praier they be eased of the burthen of their sins. A man may, I graunt, babble and speake many words, but hee shall neuer pray effectually, before hee haue this spirit of praier to make him cry, *Abba father*. For worldly commodities all can pray: but leaue to pray for the want of Christ.

As we forgieue our debts.

1. The Coherence.

THESE words be a part of the fift petition, which is propounded with a condition. Forgieue vs as wee forgieue others: and these words depend on the former as the reason thereof, which seemes to be taken from the comparison of the lesse to the greater, thus: if wee who haue but a sparke of mercie, doe forgieue others: then doe thou, who art the fountaine of mercie, forgieue vs: but we forgieue others: therefore doe thou forgieue vs. Thus Luke. 11. 4. hath it, *Forgieue vs our finnes, for asen wee forgieue*. Rhem. Test. on Luk. 7. vers. 47. The Papists take it otherwise, who say, Forgieue vs as we forgieue, making our forgiving a cause, for which God is mooued to forgieue vs in temporall punishments: whereas our forgiving of men is onely a signe or effect that God doth forgieue vs.

2. The meaning.

1. *Quest.* WHETHER is a man bound to forgieue all debts? *Answer.* The word *debt*, in this place is not vnderstood of debt that is ciuill, and comes by lawfull bargaining, but of hurts and dammages which are done vnto vs in our bodies, goods, or good name. As for the former ciuill debts, a man may exact them, so he doe it with shewing of mercie.

2. *Quest.* How may any man forgieue trespasses, seeing God onely forgieues sinne? *Answer.* In euery trespass which any doe to their neighbours, there betwo offences, one to God, another to man. In the first respect, as it is against God and his commandements, it is called a sinne; and that God onely forgieues: in the other respect it is called an iniurie or dammage, and so man may forgieue it. When a man is robbed, the law is broken by stealing, and the iniurie that is done is against a man that hath his goods stolne. This iniurie, as it is an iniurie a man may forgieue; but as it is a sinne, he can not, but God only.

3. *Quest.* Whether may a man lawfully pray this petition, and yet sue him at the law, who hath done him wrong? *Answer.* A man may in an holy manner sue another for an iniurie: and as a souldier in lawfull warre may kill his enemy, and yet loue him: so may a man forgieue an iniurie, and yet seeke in a Christian manner the remedie: but in doing of this wee must obserue fife things. 1. Wee are to take heed of all priuate reuenge, and inward hatred; which

which if we conceiue, we doe not forgiue. 2. We must take heed of offence, and haue care that our doings be not scandalous to the Church. 3. Our suites must be taken in hande to maintaine godly peace: for if all iniuries were put vp, there would be no ciuill state or gouernment. 4. This must be, that the partie offending may be chastised, and hee brought to repentance for his fault: for if many men were not repressed, they would growe worse. 5. Law must be the last remedie. As Phisitians vse desperate remedies, when weaker will not serue: euen so must we vse law, as the last meanes when all other faile. The dealing of the world in this case is no example for vs to follow. For through rage and stomacke men will abide no priuate agreement, and therefore they vse the law in the first place, as the Corinthians did: but what saith Paul, 1. Cor. 6.7. *It is utterly a fault among you.* But if the law be vsed aright, a Christian man may sue his neighbour at law, and loue the partie sued: for there is difference betweene dealing against a man before a Magistrate, and the dealing of one priuate man with another. For priuate dealing is commonly reuenge, and therefore vnlawfull.

3. *The vs.*

THe vse of this clause is very profitable, for it shewes vs a liuely signe, whereby our consciences may be assured of the pardon of our sinnes, namely, a readinesse and willing desire to forgiue men. Many vse these words long and often, yet find no assurance of pardon: and the cause is, because they haue no desire of Gods mercie, nor willingnesse to forgiue others: which if indeed they had, then no doubt the forgiuenesse of their sinnes should by this meanes be sealed vnto them. Wherefore if any would be perswaded of Gods mercie in this point, let them descend into their owne soules, and search narrowly, if they can find their hearts as readie to forgiue, as they are readie to desire forgiuenes at Gods hand, then they may assure themselves of Gods mercie in Christ, as we are taught by our Sauour Christ, Matt. 5. 7. *Blessed are the mercifull, for they shall obtaine mercie.* Consider these comparisons. A man walking vnder a wall in a colde sunnie day, is heated of the wall which first receiued heate from the Sunne: so hee that sheweth mercie to others, hath first receiued mercie from God. Also take a peece of waxe, and put to a seale; it leaueth an impression or marke like it selfe in the waxe: which when a man lookes on, he doth certainly know that there hath beene a seale, the print whereof is left behind. Euen so it is in every one that hath a readinesse to forgiue others: by which a Christian may easily know that God hath sealed to him the forgiuenesse of his sinnes in his very heart: therefore let men looke into their hearts, whether they haue any affection to forgiue others, for that is as it were the print in their hearts of Gods mercie towards them in forgiuing them.

Many there are which pray for pardon at Gods hand, but they can not brooke it, that they should forgiue their neighbours. Hereupon come these sayings: I may forgiue him, but I will not forget him: he may come in my *Pater noster*

noſter, but he ſhall not come in my *Creed*. Behold the deuils logicke, which makes malice to be charitie. Blind people play with the Lords praier, as the flie doth with the candle till ſhe be burnt: for the more they pray theſe words, the more they call for vengeance againſt themſelues, 1 am. 2. 13. Neither will it helpe to omit this claufe, as ſome haue done in Chryſoſtomes daies: for this is euen to mocke God: and if we doe not forgiue, we ſhall not be forgiuen.

Lead vs not into temptation, but deliuer vs from euill.

1. *The Coherence.*

IT might ſeeme to ſome, that this petition is ſuperfluous, for what need hee care for temptations, that hath the pardon of his finnes? but our Saujour did not teach vs thus to pray without ſpeciall reaſon. 1. Becauſe forgiuenesse of finnes, and grieuous temptations be inſeparable companions in this life: which thing we find to be true, both in Gods word, and in Chriſtian experience: for there is no man in this world ſo beaten, and buffeted with temptations, as the penitent ſinner that cries moſt bitterly for the pardon of his finnes, This is the eſtate, that ſewe men in the world are acquainted with. For many are neuer troubled with temptation, but liue in all peace and quietnes both in body and ſoule. Luk. 11. 21. *When the ſtrong man armed keepes his hold, the things that he poſſeſſeth are in peace.* Whereby is ſignified, that the wicked of the world being poſſeſſed of Sathan, are not a whit moleſted by him with any temptations: neither need he trouble them, ſeeing hee hath them at commandement to doe what he will. But when a man once begins to make conſcience of ſinne, and to ſue vnto the Lord for pardon of his offences, and ſtill continues in diſlike of ſinne and Satan; then the enemy beſtirres him, and vſeth all meanes to bring that man to conſuſion: he offereth all manner of temptations to moleſt him, and neuer affords this poore ſinner any reſt. Hereupon, for feare of being overcome, hee muſt pray continually vnto the Lorde, that hee may not be ledde into temptation.

Here ſome Chriſtian conſcience may reaſon thus. No man is ſo troubled with ſinne & ſatan, as I: Therefore I am not in Gods fauour, but am a plaine caſtaway. *Anſw.* If pardon of ſinne and temptations go together, all is contrary. If thou hadſt no grieſe for ſin, no buffetings of thine enemies, the fleſh, the world, and the deuill, thou couldeſt not be in Gods fauour, but vnder the power of ſatan: now this great meaſure of the ſpirituall temptations, is a ſigne rather of Gods loue. For whome God loues, the deuill hates; and where God workes in loue, the deuill workes in malice.

2. Secondly, this petition is ioyned with the former to teach vs, that as wee muſt be carefull to pray for pardon of finnes paſt; ſo alſo wee muſt endeavour to prevent finnes to come: we muſt not fall againe into our old finnes, neither muſt we be overtaken with new finnes.

2. The meaning.

These words be but all one petition : which hath two parts, the latter being a declaration of the former. *Lead vs not into temptation*: how is that done? by *deliuering vs from euill*.

Temptation] Temptation is nothing else, but the enticement of the soule or heart, either by the corruption of mans nature, or the allurements of the world, or the deuill, to any sinne. Iam. 1. vers. 15. *God tempts no man*: that is, God moues no man to sinne.

Lead vs not] Or carrie vs not into temptation. To be led, is to be overcome of the temptation when it preuailes and wholly gets the victorie: so as men tempted are brought to perdition. Then the meaning is this. When wee are moued or entised to sinne, Lord keepe vs that we be not overcome; and giue thou an issue with the temptation.

Quest. God is iust and can not sinne: but if he lead men into temptation, shall he not be the authour of sinne? *Ans.* Indeed many feareing to charge God with sinne, read the wordes thus, *Suffer vs not to be ledde*. But the text is verie plaine, *Lead, or carrie vs not*. And the Scriptures elsewhere vie the like phrases of God. Exod. 7. vers. 3. God is said to *harden Pharaohs heart*. 2. Sam. 24. 1. The Lord *mooued Dauid to number the people*. 2. Theff. 2. 11. *God sent strong delusions that men might beleene lies*. These and such like places haue a speciall meaning, thus to be gathered. There is no action of man, or of the deuill, absolutely euill: but although in some respects it be euill, yet in some other it is good: for we are not to thinke that as there is a maine or absolute good, so also there is a maine or absolute euill. Thus then, temptation beeing an action, it is not in euery respect euill: but in some good, in some euill. And so farre forth as it is good, the Lord workes it: but as it is euill, hee doeth not worke it, but willingly permits it to be done by man and Sathan.

1. And there be foure respects in which God may be a worker in temptations, and yet be free from sinne. 1. First, he tempteth by offering occasions & objects to trie whether a man will sinne or not. A matter suspecting his seruant, which in word professeth fidelitie, layes a purse of money in his way, to trie if he will steale it: which if he steale, hee hath found by watching him, a secret thiefe; and so hath laide him open for deceiuing any more. Now, this trying of him is no sinne, though he sin in stealing. In the same manner tempteth God his owne seruants, to prooue and trie them. Deut. 13. 3. *Thou shalt not hearken vnto the wordes of the Prophet or dreamer of dreames: for the Lord thy God prooueth you to know whether ye loue the Lord your God with all your heart*.

2. Secondly, God leades into temptation by withdrawing his grace. Neither can this be a sinne in God: because hee is bound to no man to giue him grace. And here is a difference betweene the tempting of God and Satan. God holds backe grace when he tempts, the deuill suggests euill motions.

3. Every

3. Euery action so farre forth as it is an action is good, and of God. Actes 17. 28. *In him we liue, mooue, and haue our being.* Therefore God is a worker in temptations, so farre forth as they are actions. One man kils another: the verie moouing of the body in the doing of this villanie is of God: but the wickednesse of the action is from man, and the deuill. A man rides vpon a lame horse, and stirres him: the rider is the cause of the motion, but the horse himselfe of the halting in the motion. So God is authour of the action, but not of the euill of the action.

4. The fourth way is in regard of the end. God tempts his seruants only to correct and humble them for their finnes, and to trie how they will abide the crosse, and to mooue them the more to loue him. Deut. 8. 2. God afflicteth the children of Israel, *to trie them whether they would keepe his commandments.* 2. Chron. 31. 31. *He trieth Ezechias to see what was in his heart.* The deuils end in tempting, is onely to bring the partie to destruction. Thus wee neede not feare to say, that God in some respects doth tempt his owne seruants.

Deliver vs from euill] That is, free vs from the power of the flesh, the deuill, and the world. Some take euill in this place onely for the deuill, but wee may take it more largely for all spirituall enemies. 1. Ioh. 5. 19. *The whole world lieth in euill.* v. z. Vnder the power of sinne and Sathan. These words (as I haue said) are a prooffe and explanation of the former: for when a man is deliuered from euill, he is not led into temptation: the cause being taken away, the effect ceaseth.

3. *The vsis.*

1. [H]ence we learne what a righteous God, *Iehoua* is, that can worke in euill actions, and yet be void of sinne.

2. Whereas we say, *lead vs not, &c.* Wee note that the deuill in temptations can goe no further than God permitshim.

3. We are not to pray that temptations be quite taken from vs, or that we be wholly freed from them: but that they doe not ouercome vs. For it is the Lords will that his Church should be tempted, Nay, David desired some kind of temptations, Psal. 26. 1. *Prooue me, O Lord.* And Iames saith, *Account it for exceeding joy, when yee shall fall into diuers temptations.* Iam. 1. 2.

4. Note also that euery man by nature is the bondslau of sinne and sathan. For where is deliuerance, there was a bondage first. This confutes the Papists, who maintaine free will: for wee are dead in sinne by nature, as a man in a graue, and we must still pray thus till we be fully deliuered.

4. *Wants to be bewailed.*

THe corruption, which in this petition we ought to mourne for, is the continuall rebellion of our wicked natures; and our pronenesse to yeeld vp our selues in euery temptation to sinne and Sathan. And the remnants of the olde bondage

bondage vnder Sathan must be grievous and irksome vnto vs, and wee must bewaile them bitterly. The Iewes in a bodily captiuitie, *wept when they remembred Sion*. Psalm. 127. How much more should we weepe, when wee see the law of our members rebelling against the lawe of our mindes, and leading vs captiue to sinne.

5. *Graces to be desired.*

THe contrarie blessing to be desired, is that God would stablish vs by his free spirit. Psalme 91. 12. Which is so called, because it sets vs euery day more and more at libertie out of the reach of sinne and Sathan.

For thine is the kingdome, the power and glorie, for ever.

1. *The meaning.*

These wordes containe a reason of all the former petitions: whereby wee are moued to craue things needfull at Gods hand.

Thine is] Earthly kings haue *kingdome, power, and glory*, Dan. 2. 37. Yet not from themselues, but from God, whose vicegerents they are on earth. Therefore to make a difference betweene Gods kingdome, power, and glorie, and those of earthly kings, it is said, *Thine is the kingdome, &c.* that is, that God hath all these in himselfe, and from himselfe, and men from him.

The kingdome] These wordes, 1. Chro. 29. 11. are fully expounded, *Thine, O Lord, is greatness, power, and victorie, and praise: and all that is in heauen and earth is thine: thine is the kingdome, and thou excellest as head ouer all, &c.* The kingdome is said to be Gods, because he is absolute possessor and owner of all things that are; and also hath soueraigne rule ouer all things at his will. Now out of this first propertie of God wee may gather a strong motiue to induce vs to pray vnto him alone. For seeing all things are his, both in heauen & earth whatsoeuer; therefore we must come to him for the graces and blessings which we desire.

The power] Oftentimes earthly princes haue kingdomes, yet want power: but God hath kingdome and power also: yea his power is infinite, and he can doe all that hee will, and more than he will: as for those things which come of impotencie, he can not doe them; and if hee could, hee should not be omnipotent. And as he is omnipotent in himselfe, so all the power which any creature hath, is from him alone.

Question. How can this be, seeing the deuill hath power to sinne; which is not from God? *Answer.* To sinne is no power, but rather a want of power: otherwise all the strength and power Satan hath, is of God.

And from this second proprietie istaken another motiue to moue vs to pray vnto God. Because all power beeing his, wee can neuer doe any of the things which we aske, but by power receiued from him.

Thine is the glorie.] This third proprietie of God, ariseth from the two former, for seeing the title and interest in all things, and the power whereby they are disposed and gouerned, is of God: therefore it followes that all glorie is his: yea in him is fulnesse of glorie, and the glorie of the creature is all of him. To sinnefull men *belongs nothing but shame and confusion.* Dan 9.7.

This third proprietie ministreth a third motiue to induce men to pray vnto God alone. For seeing all glorie by right is his, therefore we must imitate his holy name, that in so doing, we may giue him the glorie due vnto him.

For euer.] The words in the originall are, *for ages*. Now an age signifies the space of an hundred yeeres: but here it is taken for eternitie: because eternitie is nothing but multiplication of ages. And as eternitie is here noted by ages, so on the contrarie wee reade, that eternitie is taken for a certaine and distinct turre. Gen. 17.8. God promiseth Abraham to giue him the land of Canaan *for an euermlasting possession*: that is, for a long season. For else Abrahams seede should inherite the land vntill this turre, which it doth not. Wherefore, as often the whole is put for the part, *vz.* eternitie for a certaine time: so here the part is put for the whole, ages for eternitie. This also makes a difference betweene earthly princes and the mightie *Iehouah*. They haue kingdomes, power, and glorie, for a short time, but he absolutely and for euer.

2. *The uses.*

1. **H**ERE we learne in praier to abase our selues before God, and vnterly to denie all that is in vs. Kingdome, power, and glorie is all his, not ours: wee are no better than rebels and traitors to him: if wee haue any good thing, it is from him, euen the grace whereby we pray. And he that in praier will not confesse this, shall no more be heard, than the insolent begger that will not acknowledge his want.

2. Secondly, in praier we learne, that we must be perswaded of two things, and build vpon them; Gods power, and will: his power, in that he is able; his will, in that he is carefull to performe our requests, as it was noted in the preface: the first of these is signified by kingdome and power, the second is noted in that glorie is his, 2. Cor. 1.20. *For all the promises of God in him, are yea, and Amen, vnto the glorie of God.*

3. Againe, we gather that praier & thanksgiuing must go together: for as in the sixe petitions we made request vnto God; so in these words we praise him, & thereby giue him thanks. Phil. 4.6. *But in all things let your requests be shewed to God in praier and supplication with thanksgiuing.* There is none but in want will be readie to pray: but when we haue receiued, we are slack in giuing of thanks: but he which will pray aright, must ioyne them both together. And the summe of all Gods praise stands in these three points. 1. That he is an absolute

lure King. 2. That hee hath absolute power to rule all things. 3. That hauing power and a kingdome, hee hath glorie also, which appeares in the holding of his kingdome, and the shewing of his power in gouerning of it.

4. Whatsoeuer we aske, we must referre it to Gods glorie: this is the first thing which we were taught to craue, and the last we are to performe, because it is noted both in the beginning, and in the end of the praier.

Thus much of the vse of these words altogether: now let vs make vse of them particularly. 1. Whereas we say, *Thine is the kingdome*, Magistrates and rulers must know, that all the authoritie & rule which they haue is from the Lord, & therefore they must remember to order themselves as Gods vicegerents, vsing their power to bring men in subiection to Gods lawes: and referring all their callings to his glorie.

2. Where we say, *Thine is the power*, VVe are admonished, when we are to performe any worke, as to do seruice to God, to keepe our selues in the compasse of our callings, and that we haue no power of our selues: & for this cause we must aske power at Gods hands, that we may be inabled to walke vprightly before him, and doe our duties. 3. In saying, *Thine is the glorie*, wee learne, that if we would haue a good report and praise among men, wee must aboute all things seeke Gods glory, not regarding so much our owne. If hee giue thee praise among men, giue him thanks: if not, be content, because all glory is his.

Amen.

1. The meaning.

WEe haue heard the preface, and the petitions what they are: now followeth the third part, which is the assent or testification of faith required in prayer in this word *Amen*. And it containes more than men at the first would imagine: It signifies, *certainly, so be it, or it shall be so*. 2. Cor. 1. 20. It is often taken for a bare assent of the people, saying *Amen* to the minister: but in this place it containes more: for every point in this praier is not onely a direction for publike praier, but for priuar also, and must be said as well of the minister, as of the people. Now then, there being two principall things in praier: the first a desire of grace: the second faith, whereby wee belecue that God will grant things desired. The first is expressed in the fixe petitions: the latter is set forth in this word *Amen*, carrying this sence in effect. As wee haue craued these things at thy hands, O Lord: so we do belecue that for Christs sake, in thy good time thou wilt grant them to vs. Therefore this part is more excellent than the former, by how much our faith is more excellent than our desire. For in this word is contained the testification of our faith, whereas the petitions are onely testifications of our desires. And as it is in the end, so also it is the seale of our prayers: to make them authentically, and it is to be vsed (as men commonly take it) not onely for this end to answer the minister, praying in the congregation, but also to testifie our faith for the thing desired.

2. Graces to be desired.

Hereby we are taught, what grace we are to shewe in praier. Wee must labour to giue assent to Gods promises when wee pray, and strue against doubting and vnbelcefe. Mar. 9. 11. Lord, I beleene, Lord helpe mine vnbelcefe. Psal. 42. 11. *Why art thou cast downe my soule? and why art thou disquieted in me: wai on God.*

Many there are that will stand vpon the strength of their faith, and plead for themselves that they neuer doubted, but they are farre wide: for true faith being imperfect, is alwaies accompanied with doubting more or lesse. VVherefore the heart that neuer felt doubting, is not filled with faith, but with presumption. As for them which are molested with doubtings, and complaine of them, they haue lesse cause to feare: for as fire and water doe neuer strue till they meet: so more doth doubting and faith, till faith be wrought in the heart.

To conclude, wee see what an excellent worke praier is: in which, two most excellent graces of a Christian man be shewed forth, hungering after mercie, and faith, whereby wee beleue the obtaining of it. This might moue men to learne to pray, praier being the exercise of grace.

Of the vse of the Lords Prayer.

THe principall vse of the Lords praier, is to direct Gods Church in making their praers in all places, at all times, and vpon all occasions, though their praers should be innumerable: and vnlesse they be framed after this praier, they cannot be acceptable vnto God. In the vsing of it for direction there be three things required. 1. The first is the knowledge of the Lords praier, and all the parts thereof. He that would pray by it, must vnderstand the meaning thereof, the wants therein to be bewailed, and the graces to be desired, for which end it hath bene expounded. 2. Knowing this, there is in the second place required thus much skill, that hee be able to referre euery want and grace to one of the sixe petitions: for example, feeling in himselfe pride of heart, he must be able to say, this is a want in the first petition: and feeling a rebellion and slownes in doing Gods Commandements, he must be able to say, this is a sinne to be praied against in the third petition. Thus euery want he must referre to his proper head: againe, he must referre euery grace to be desired to one of the sixe petitions: as strength in temptation to the first: affiance in Gods prouidence to the fourth: knowledge of God to the first, &c. and so in the rest. 3. In the third place, he must before he pray, consider what be his wants and imperfections which most trouble him, as also the graces which hee would obtaine: then for the helping of his memory, he must go to the petitions, & he must set those things first in his mind, which concerne the first petition: & those which concern the second petition, must haue the second place in his mind, & so he must proceed in order as he shal haue occasion. Thus a mā keeping in mind the order of the

the petitions as they stand, shall be able by referring every grace and want to his proper head, to make distinct prayers, and to unite it as time, place, and other occasions shall moove him.

Quest. Must we of necessity follow all the petitions in conceiving a prayer?
Ans. No, but onely those which doe principally belong to the time, place, and occasion, as Paul maketh a prayer, Coloss. 1. 9, 10. And all the points of it may be referred to the third and last petitions.

Again, a Christian man may make an excellent confession of his finnes by this prayer: if he shall, keeping the order of the petitions, confesse and bewaile the finnes which every petition requires vs to pray against. And it serues to make a thanksgiving to God, thus: let a man remember all the graces which he hath receiued from God, let him then referre them to the petitions, & giue thanks to God after the order of them, turning every petition into a thanksgiving.

Of the circumstances of prayer.

Quest. Whether a man is to use a voice in prayer? *Ans.* In publike prayer it is requisite that there be a voice: for the minister is the mouth of the people, and to the prayer which hee conceives, they giue assent. For priuate prayer, using of a voice is conuenient; yet so as it may be done in silence.

The Lord gaue vs the voice, as well as the heart, to begge, him withall. Iam. 1. 9. H. God created the tongue as well as the heart: and so will be praised by both. III. The voice often stirs vp the heart: and againe, the vehemencie of affection doth often draw out a voice: the voice then in priuate prayer is requisite, yet in some cases may be omitted, for it is not absolutely necessary. Moses and Anna prayed in silence.

Quest. What gesture is to be used in prayer? *Ans.* The words doth not afford any particuler direction. Our Saviour and his disciples prayed in diuers gestures: kneeling, standing, prostrating, looking to heauen, looking downe to the earth, sitting, lying, &c. Luke 1. 17. And God respects not the gesture, but the affection of the heart: yet two things must alwaies be in gesture: first, that it be comely: secondly, that it doe fitly expresse the affection of the heart: as when we aske mercie, to looke to heauen: when we bewaile our finnes, to looke downeward, and to humble our bodies, &c.

Quest. What place must we pray in? *Ans.* The place is set downe in 1. Tim. 2. 8. We may pray in all places: of which there is no difference. Some will say, that in the time of the lawe, the tabernacle and temple were places of diuine prayer. *Answer.* The temple and tabernacle were types of Christ and his Church, and the vnitie of it: but now, wee hauing the thing it selfe signified thereby, may pray in all places. Our Saviour prayed in the wilderness, on the Mount; Peter on the house top; Paul by the sea shore: yet so, that publike prayer must be used in publike places, as Churches, Chappels, &c. nother cause in them is more holines, but for order sake.

Question. 4. What is the time appointed for prayer? *Answer.* Pray continually, 1. 5. 7. that is, upon all occasions: or when a man begins any business, whether it be in word or deed, Coloss. 3. 17. or as Daniel, who prayed thrice every day, Dan. 6. 11. or as David, who prayed in evening and morning, and noon-tide, Psal. 55. 18. and seven times a day: that is, many, Psal. 119. 140. Thus wee shall pray continually. Every day affords three especiall occasions. 1. The entrance to our callings in the morning. 2. The receiving of Gods creatures at noontide. 3. The going to rest at night. Again, besides set and solemne prayers, there be certaine kinds of short prayer which the fathers call *Singulations*, that is, the lifting up of the heart unto heaven secretly and suddainly: and this kind of praying may be used as occasion is offered every hoire in the day.

Question. 5. Whether may we pray for all men or no? *Answer.* Wee may and wee may not. Wee may, if all men, or mankind be taken *distibutively*, or severally. For there is no particular person, kind, towne, person, but we may make prayers for it. And though men be Atheists, Infidels, Heretikes, yet devils indwell in them, yet for any thing we know, they may helpe to the effect of God: except they sinne against the holy ghost, which sinne is verie seldome and hardly discerned of men. And in this sense all the commendement of Paul be understood: *I exhort that of you shall first of all supplications, prayers, &c. be made for all men.* Tim. 2. 1. Wee may also pray for all men, if all men or mankind be taken *collectively*, that is, if all men be considered wholly together as they make one bodie or company: and be such as we say, in grosse. For in this bodie or masse of mankind there be some, though they be unknowne to vs, yet I say, there be some whom God in his iust iudgement hath refused, whose saluation by prayer shall never be obtained.

Question. 6. Whether is it possible for a man to pray in reading of scripture? *Answer.* It pleaseth some to moue this question; but there is no doubt of it. For prayer is a part of Gods worship, and therefore a spirituall action of the heart of man standing specially in a desire of that which wee want, and faith whereby we beleue, that our desires shall be granted. Now the voice or voice, whether it be in reading or otherwise, is no part of the prayer; but an outward means whereby prayer is uttered & expressed. Therefore there is no reason why a forme of prayer being read, should cease to be a prayer, because it is read, so be it the spirit of grace & prayer be not wanting in the parties reading & heeding. **Objection.** To read a Sermon is not to preach: and therefore to read a prayer is not to pray. *Answer.* The reason is not like in both. For the gift of preaching or prophetic can not be shewed and practised in the reading of a Sermon: and for this cause the reading of a Sermon is not preaching or prophetic: but the grace and gift of prayer may be shewed in reading of a prayer: otherwise it would goe very hard with the author who conueniently forbids, by reason of some defect in the tongue, or by reason of bashfulness in the presence of others.

Adapted from a modern edition

Of Gods hearing our prayers.

Hitherto we have spoken of the making of praier to God, a word or twaine of Gods hearing our praiers.

Question. How many waies doth God heare mens praiers? *Ans.* Two waies. The first in his mercie, when he graunts the requests of such as call vpon him in the feare of his name. Secondly, hee heares mens praiers in his wrath. Thus hee gaue the Israelites Quailes according to their desire. Psalm. 78. 29, 30, 31. Thus often men curse themselves, and wish that they were hanged or dead: and accordingly they haue their wish.

Question. 2. Why doth God deferre to heare the praiers of his seruants? *Answer.* First, to prooue them by delay. Secondly, to exercise their faith. Thirdly, to make them acknowledge that the things which they receiue are Gods giftes, and not from themselves. Fourthly, that graces quickly giuen might not be lightly esteemed. Fifthly, that an hungry after grace might be sharpened and increased.

Question. 3. After what manner doeth God heare his seruants praiers? *Answer.* Two waies. First, by granting the thing which was asked according to his will. Secondly, by denying the thing desired, and by giuing something proportionall to it. Thus God denies temporarie blessings, and in the roome thereof giues eternall in heauen. Thus he refused to remooue the crosse from his seruantes, and giues in stead thereof strength and patience. Christ praied that the cuppe might be remooued. It was not remooued, yet hee in his manhood was enabled to heare the wrath of God. When Paul praied three times that the prick in the flesh might be remooued, it was answered, My strength is sufficient for thee.

Question. 4. Why doeth not God alwaies heare mens praiers? *Answer.* There be many causes of this. The first, because oftentimes wee know not to aske as wee ought. Math. 20. 22. The second, because we aske amisse. Iam. 4. 3. The third, because euer whiles the things which we aske, though they be good in themselves, yet they are not good vnto vs, and for that cause are withheld. 2. Corin. 12. vers. 7. The lastly because God will for some long time deferre the granting of that which we aske, that hee may stirre vp our faith and hope, and our diligence in praier: and that wee might the better esteeme of the giftes of God when we haue them, and shewe our selues more thankfull.

To the Reader.

Paul in his Epistles, hath set downe the summe of many of his prayers; they are very gracious and heavenly, and I have here set them downe, that thou mightest know them, and in thy prayers follow them.

16. I cease not to give thanks for you, making mentio of you in my prayers.
17. That the God of our Lord Iesus Christ, the father of glorie, might give vnto you the spirit of wisdom, and of reuelation, in the acknowledgement of him.
18. The eyes of your mind beeing enlightened, that yee may know what the hope is of his calling, and what the riches are of his glorious inheritance in the Saints.
19. And what is the exceeding greatnes of his power in vs that beleeeve; according to the working of his mightie power.
20. Which he wrought in Christ, when hee raised him from the dead, and set him at his right hand in heavenly places.

The Exposition.

IN this excellent prayer there are to be marked two things: the first, *namely* is it made: the second, *is the matter*.

For the first, it is made to God the Father, who is described by two titles. The first, The God of our Lord Iesus Christ, namely as Christ is more for as Christ is God, hee is equal with the father. The second, The father of glorie: that is, a glorious father, and he is so called to distinguish him from earthly fathers.

The matter of the prayer standes on two principall points. First, *the desire of God, the spirit of wisdom, whereby the servants of God are enabled to discern out of the word, in every business which they take in hand; whether it be in word or deed, what ought to be done, and what ought to be left undone: as also the circumstances, the time, place, manner of doing any thing.*

Secondly, *the prayer for the spirit of reuelation, whereby the faithful know their whole estate before God, revealed vnto them according to the word: the thing it selfe being otherwise secret and hidden.* 1 Cor. 2. 9, 10, 11. Further the work of this spirit in the godly is twofold: the one concernes God himselfe; the other the things of God.

The work of the spirit of reuelation: which respects God himselfe is, an acknowledgement of the Father, or of Christ. Now to acknowledge God the Father, is not onely to know, and confesse that he is a father of the faithfull: but also to be resolved in conscience that he is a father to me in particular. Secondly, that Christ is not onely in generall a Saviour of the elect, but that he is in speciall my Saviour and redeemer.

The second work of this spirit, is an illumination of the eyes of the mind to see and know the things of God which he hath prepared for them that doe beleeeve: &

they are two. The first is life eternall, which is described by five arguments. 1. It is the Ephesian hope, that is the thing hoped for in this life. 2. It is the hope of the calling of God: because in preaching of the Gospel it is offered, and men are called to wait for the same. 3. An inheritance, properly to Christ, because he is the naturall sonne of God: and by him to all that shall beleve. 4. The excellencie, because it is a rich and glorious inheritance. 5. Lastly, it is made proper to the Saints.

The second thing is the greatnes of the power of God, whereby sinne is mortified, the corrupt nature renewed, and mightily strengthened in temptations. This power is set forth by two arguments. The first is the subiect or persons in whom this power is made manifest. In them that beleete. Because none can feele this, but they which apprehend Christ by faith. The second is the manner of manifesting this power in them, which is according to the working of his mightie power, which he shewed in Christ. And that was in three things. First, in putting all his enemies under his feet: vcl. 2. Secondly, in raising him from death. Thirdly, in placing him at his right hand. Now therefore Paule prays that this wonderfull power of God, which did shew forth it selfe in the head Christ, might likewise shew it selfe in the members of Christ. First, in treading Satan and sinne under their feet. Rom. 16. 10. Secondly, in raising them from sinne, as out of a grave to holines of life. Thirdly, in advancing them in the time appointed to the kingdome of glorie in heauen.

Ephes. 3.

14. For this cause I bow my knees vnto the Father of our Lorde Iesus Christ.

15. Of whom is named the whole familie in heauen and earth.

16. That he would graunte you according to the riches of his glorie, that ye may be strengthened by his spirit in the inner man.

17. That Christ may dwell in your hearts by faith.

18. That ye being rooted and grounded in love, may bee able to comprehend with all Saints, what is the breadth and length and depth and height:

19. And know the love of Christ, which passeth knowledge, that ye may be filled with all fulnes of God.

20. Vnto him therefore that is able to doe exceeding abundantly, about all that we aske or thinke, according to the power that worketh in vs.

21. Be praise in the Church by Christ Iesus, throughout all generations for ever, Amen.

The Exposition

These words containe two parts, a prayer, and a thanksgiving. In the prayer these points are to bee marked. First, the gesture: I bow my knees, whereby

Paul:

Paul signifies his humble submission to God in prayer. Secondly, to whom he prays. To the Father; who is described by two titles: the first, the Father of our Lord Iesus Christ, and that by nature as he is God, and as he is man by personall union. The other title, Of whom the whole familie, which is in heaven and earth, is named: In which words is set downe a description of the Church: first it is a Familie, because it is the companie of Gods elect children under the government of one father: 1.Tim.3.15. It is called the house of God, Ephe.2.19. They that beleeve are said to be of the household of God: secondly, the parts of the Catholike Church are noted, namely, the Saints in heauen departed, and Saints lining on earth: thirdly, it is said to bee named of the father of Christ, because as the father of Christ is the father of this familie: so also this familie is called by him: Genesis 6.2. Dan.9.80. Thirdly, the matter of the prayer stands of foure most worthe points,

The first is strength to beare the crosse and to resist spirituall temptations, vers 16. where the strength is set out by diuers arguments: First, that it is the more gift of God, that he would graunt you: Secondly, the cause of strength, by his Spirit: Thirdly, the subiect or place where this strength must be, in the inuer man, that is in the whole man, so farre fourth as he is renued by grace, Eph 6.14. The second is, the dwelling of Christ in their hearts by faith: Faith is when a man being seriously humbled for his sinnes, is further in conscience perswaded, and resolved of the pardon of them, and of reconciliation to God. Now where this perswasion is in deede, there followes necessarilie Christs dwelling in the heart, which stands in two things: the first is, the ruling and ordering of the thoughts, affections, and desires of the heart, according to his will; as a master rules in his house: the second is the continuance of his rule. For he cannot be said so dwell in a place, who rules in it but for a day.

The third is the knowledge and the acknowledgement of the infinite greatness of Gods loue in Christ, an effect of the former, vers 18, 19 the words are thus explained: Rooted and grounded. Here the loue of God is set forth by the loves the Lord is as a rock and foundation of all Gods benefits, election, vocation, iustification, and glorification: Men are rooted and grounded in loue, when Gods spirit affixeth both hearts of Gods loue, and doth giue them soules inward sense, and feeling of it. For then they are as it were sensible part to the inward, and laid on the foundation. Woe to all Saints: Paul desires this benefit, not onely so the Ephesians, but also to all the faithfull with them. What is the depth, the breadth. Here is a speech borrowed from the Geometricians, and it signifies the absolute greatnesse or infinitenesse of Gods loue, and that it is like a worlde, which for length, breadth, height, and depth, is endlesse. Here note the order of receiving grace. First, (Christ dwells in the heart by faith. Secondly, then comes a sense and feeling of Gods loue, as it were by certaine drops thereof. Thirdly, after this art-forth a plentiful knowledge, and apprehension of Gods loue, and as it were the pouring out of a sea into a mans heart; that for greater hart weicher become

and thanks. And know the love of Christ: whose words (as I say it) are an exposition of the former: for to comprehend the love of God, is nothing els but to know the love of Christ: Considering that all whom the father loveth, he loveth them in Christ, which passeth knowledge: that is, which for the greatness of it no man can fully know.

The fourth thing is the fulnesse of Gods graces, vers 19. Here the fulnesse of God, doth not signifie fulnes of the Godhead or divine nature, but the perfection of the inner man which shall not be till after this life.

Now follows the thanksgiving, or the praise of God, vers. 20, 21, containing the objects. The matter of praise, his power and bountyfulness, whereby he can worke exceeding abundantly above all we aske or thinke: and both these are not onely to be conceived in minds, but also may be felt in the heart, according to the power that worketh in vs. 2. The forme of praise, glorie vnto God by Christ, and all benefices are received from the father by Christ. 3. The proper place of true praise of God, the Church. 4. The continuance of his praise, throw all generations for ever.

Philip 1.

with the Lord

9. **A**ND this I pray, that your love may abound yet more and more, in knowledge and all sense.

10. That ye may discern things that differ to the end, ye may bee pure and without offence, to the day of Christ.

11. Filled with fruites of righteousness, which are by Iesus Christ, vnto the praise and glorie of God.

The Exposition.

This prayer containes three parts. In the first, Paul prayeth for increase of love in the Philippians, whether it be to God or men, vers 9. and he shewes the means of increase which are two: knowledge and sense, or feeling. For (to goe backward) he hath more a godly man feels Gods love, and hath experience of Gods word in himselfe: he more he knows of Gods words: and perceiveth his love vnto him: the more he loves God againe, and his neighbour for his sake.

The second thing prayed for, is the gift of discerning, whereby men knowe, what is true, what false; what is to be done, what to be left undone: the ends of this gift are two. The first, that by means of it, they may be pure and sincere: that is, keep a good conscience before God and men in their lines and callings. The second is, to be without offence: that is, innocent, giving no occasion of evil to any, and not taking shame offered by others: and the continuance of these is vnto the day of Christ; which is the time in which he cometh to vs, either by our death, or by the last iudgement.

Thirdly,

Thirdly he prayeth that they might abound in good workes, which are described by a similitude, fruites of righteousness: Christians being fruitfull men. Ezech. 47. 1. 2. Eloy. 61. 3. 2. By the cause efficient, which are by Christ. 3. By the end, vnto the glorie and praise of God.

Coloss. 1.

9. Cease not to pray for you, and to desire that ye might be filled with knowledge of his will, in all wisdom and spirituall vnderstanding.
10. That ye might walke worthie of the Lord, and please him in all things, fructifying in all good workes, and increasing in the acknowledgement of God.
11. Strengthened with all might through his glorious power, unto all patience and long suffering with ioyfulness.
12. Giuing thanks to the father which hath made vs fit to be partakers of the inheritance of the Saints in light.
13. Who hath deliuered vs from the power of darknesse, and hath translated vs into the kingdome of his owne sonne.

The Exposition.

These words containe a prayer and a thanksgiving. In the prayer three things are asked. The first is the increase of the knowledge of Gods revealed will in his word, and he deuides it into two parts: wisdom, which is not onely to know Gods word, but also to apply it to every action for the right and holy performing thereof; and spirituall vnderstanding, which is, when men by the assistance of Gods spirit, doe conceiue the will of God in general without applying.

Secondly, Paul praises for the fruites of this knowledge, which are foure. 1. To walke worthie of God, as good seruants doe, who in their apparell, gesture, and all their doings, so behaue themselves that they may credit their masters. 2. To please God in all things, by approving their hearts vnto him. 3. To be plentiful in all good workes. 4. To increase in the acknowledgement of God. For the more any increase in knowledge and experience in Gods word, the more shall they acknowledge God the father to be their father, Christ to be their redeemer, and the holy Ghost their sanctifier.

Thirdly he praises that the Colossians may be strengthened, ver. 11. where he notes the cause, Gods glorious power; and the effects, which are three. 1. Patience, because it is necessarie that they should suffer many afflictions. 2. Long suffering, because oftentimes the same afflictions continue long. 3. Ioyfulness, because the crosse is bitter.

The thanksgiving is for a benefit, that God had made the Colossians fit for the kingdome of glorie: and the reason is, because he had made them members of the kingdome of grace.

1. Thess. 3.

12. **T**He Lord increase you, and make you abound in loue one towards another, and towards all men: euen as we doe towards you.
 13. To make your hearts stable and vnblameable in holines before God, euen our father at the comming of our Lord Iesus Christ with all his Saints.

2. Thess. 2.

16. **I**esus Christ our Lord, and our God, euen the father which hath loued vs, and hath given vs euerlasting consolation and good hope through grace,
 17. Comfort your hearts, and stablish you in every word and good worke.

1. Thess. 5.

23. **N**ow the very God of peace, sanctifie you throughout: and I pray God that your ^a whole spirit and ^b soule and bodie may bee kept blamelesse vnto the comming of our Lord Iesus Christ.

^a The minde or
 vnderstanding.
^b The will and
 affection.

A



A Song gathered out of the Psalmes, containing the
jobs and sighs of all repentant sinners.

1. A preface to
 preparation of
 prayer.

Psalm 141. 1.
 Psalm 61. 1.

Lord heare my prayer, hearken the plaint that I doe make to thee:
 Lord in thy native trueth, and in thy iustice answere mee.

Regard O Lord for I complaine, and make my sute to thee:
 Let not my words retorne in vaine, but giue an eare to mee.

2. A confession
 of sin with sor-
 row of heart.

Psalm 51. 5.
 Psalm 40. 14.

Behold, in wickednesse my kind, and shape I did receiue:
 And lo, my sinfull mother eke, in sinne did me conceiue.

And I with euils many one, am sore beset about:
 My finnes increase, and so come on, I cannot spie them out.

vers. 15.

For why, in number they exceed the haire vpon my head:
 My heart doth faint for very feare, that I am almost dead.

Psalm 143. 4.

Thus in me in perplexitie, is mine accombred spright:
 And in me in my troubled heart, amazed and affright.

Psalm 90. 8.

The wicked workes that I haue wrought, thou setst before thine eie:
 My secret faults, yea eke my thoughts, thy countenance doth espie.

Psalm 130. 3.

O Lord my God, if thou shalt wey my finnes, and them peruse:
 What one shall then escape and say, I can my selfe excuse?

Psalm 143. 2.

3. Prayer for
 pardon of sins
 knowne and
 unknowne.

Psalm 25. 10.

In iudgement with thy seruant Lord, oh enter not at all:
 For iustified be in thy sight, not one that liueth shall.

And for thy pitie plentifull, O Lord I thee intreat:
 To grant me pardon for my sinne, for it is wondrous great.

Psalm 19. 12.

O Lord what earthly man doth know, the errors of this life?
 Then cleanse me from my secret finnes, which are in me most rife.

vers. 13.

And keepe me, that presumptuous finnes preuaile not ouer mee:
 And then I shall be innocent, and great offences flee.

To thee O Lord my God, I doe stretch my crawing hands:
My soule desireth after thee, as doth the thirthe lands.

*Psal. 143. 6.
4. Faith flowing
ing it self in do-
fire of recōcili-
ation with God.
Psal. 145. 2.*

As handmaids watch their mistris hands, some grace for to achieve:
So I behold thee, Lord my God, till thou doe me forgie.

Lord turne thee to thy wonted grace, my fillie soule vp take:
O saue me not for my deserts, but for thy mercie sake.

Psal. 6.

My soule why doest thou faint and quail? so sore with paine oppressed:
With thoughts why doest thy selfe assaile? so sore within my brest.

*Psal. 42.
3. Faith fight-
ing with de-
struction, and la-
boureth to o-
uercome it.
ver. 12.*

Trust in the Lord thy God alway, and thou the time shalt see:
To giue him thanks with laud and praise, for health restore to thee.

For why? his anger but a space doth last, and slacke againe:
But in his fauour and his grace, alway doth life remaine.

Psal. 30. 6.

Though gripes of griefe and pangs full sore, doe lodge with thee all night:
The Lord to ioy shall thee restore, before the day be light.

ver. 7.

The Lord is kind and mercifull, when sinners doe him grieue:
The slowest to conceiue a wrath, and readiest to forgie.

Psal. 103. 8.

And looke what pitie parents deare, vnto their children beare:
Like pitie beares the Lord to such, as worship him in feare.

ver. 13.

The Lord that made me knowes my shape, my mould and fashion iust:
How weake and fraile my nature is, and how I am but dust.

ver. 14.

O God create in me an heart, vnspotted in thy sight:
And eke within my bowels Lord, renue a stable spright.

*6. Prayer for
renewation
and Gods holy
spirit.*

With thy free spirit confirme thou me, and I will teach therefore
Sinners thy waies, and wicked shall be turned to thy lore.

*Psal. 51. 10.
ver. 12.*

My soule is rauisht with desire, and neuer is at rest:
But seekes to know thy iudgements hie, and what may please thee best.

*7. Prayer for
obedience to God
in our lines and
calling.
Psal. 119. 30.
ver. 3.*

O would to God it might thee please, my waies so to addresse:
That I might both in heart and voyce, thy lawes keepe and confesse.

In

Psalm. 138. 12. In right conscience I do intend, my time and daies to serve:
Have mercie Lord and me defend, so that I do not swerve.

2. Prayer for signifying And with thy saving health, O Lord, vouchsafe to visit me:
Psalm. 108. 5. That I the great felicitie, of thine elect may see.

vers. 6. And with thy peoples ioy I may, a ioyfull mind possess:
And may with thine inheritance, a glorying heart expresse.

3. A commendation with prayer for signifying of God. The Lord the God of Israel, be blest for evermore:
vers. 46. Let all the people say Amen, praise ye the Lord therefore.

FINIS.

THE SYMBOLS
OF CALLED BY THE NAME

OF THE SCRIPTURES

AND THE BOOK OF CALLED BY THE NAME

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